A U M

Renunciation of action and the right performance of action both lead to the same goal; but of these two the right performance of action is better than its renunciation. It is difficult to attain to true renunciation without rightly performing all duties; the devotee who performs his appointed actions, fulfilling his duties, attains before long to true renunciation.—*Chap. V, Bhavagad-Gita.*

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THE BHAGAVAD-GITA

CHAPTER XVII.

DEVOTION AS REGARDS THE THREE KINDS OF FAITH.

BY A STUDENT OF W. Q. J.

THE twelfth chapter treats of Devotion through Faith founded on knowledge of the Supreme Spirit; the present chapter explains the nature of the faith of those who while they neglect the precepts of the Scriptures (recorded sacred knowledge), yet worship in faith.

Krishna says that the faith of mortals is of three kinds and is born from their own disposition, and that this faith partakes of the qualities of *Sattva,* truth; *Rajas,* action; and *Tamas,* indifference. These three qualities are specifically treated in the fourteenth chapter and the necessity is there shown for the seeker after truth to raise himself above their influence. The twelfth, fourteenth and seventeenth chapters should be studied together, as they are intimately related.

"The faith of each one proceeds from the *sattva* quality . . . the embodied soul being gifted with faith, each man is of the same nature as that ideal on which his faith is fixed." Here the word *sattva* should be given its highest definition, "the power to understand," which every embodied soul possesses, as contrasted with the limitations imposed upon that power by those who fix their faith upon some ideal of seeming good.

"Those who are of the disposition which ariseth from the prevalence of the *sattva* or good quality, worship the gods". "Gods" is a generic term covering many classes of invisible beings; here the reference is to that class of being which the worshipper believes to be endowed with supernatural powers and virtues, and from which is sought guidance and favors.

"Those of the quality of *rajas*, worship the celestial powers, the Yakshas and Rakshasas". That is, those in whom the desire for personal and selfish possessions and attainments prevail, seek the aid of, and attract, elemental beings who in an irresponsible way aid in such accomplishments; in other words, where the quality of *rajas* prevails, any external force that will aid in the fulfilment of desires is sought and welcomed, regardless of its nature or of the evil effect upon others. Such forces or beings belong to the separative and destructive side of nature.

"Other men in whom the dark quality of indifference or *tamas* predominates worship elemental powers and the ghosts of dead men". Here, the elemental powers are those of the lowest class, and among them are the so-called "spirits" of the *séance* room, galvanized into a factitious presentation of life and intelligence by the medium and sitters. This lowest class of elementaries and elementals belongs to the grossest part of invisible nature, is nearest to the physical, and most easily aroused. The opening of the doors to this class arises from ignorance of man's true nature, and makes possible the delusion which fixes the faith on impermanent, irresponsible and vampirizing influences. *Tamas* also predominates in "those who practise severe self-mortification . . . are full of hypocrisy and pride, longing for what is past and desiring more to come; they, full of delusion, torture the powers and faculties which are in the body, and me also, who am in the recesses of the innermost heart; know that they are of an infernal tendency."

It is a matter of common knowledge that many kinds of self-inflicted bodily punishments and tortures prevail among certain devotees in the East as a means of development, and that even among Western peoples a similar idea at one time prevailed extensively, and perhaps still exists in some quarters. There is no doubt that these practices had their origin in a misunderstanding of a phrase frequently used in ancient scriptures "mortification of the body". In this chapter Krishna sets forth very clearly the true meaning of that phrase in these words; "Honoring the gods (beings higher than Man), the brahmans (those who have divine knowledge), the teachers (of knowledge), and the wise; purity, rectitude, chastity and harmlessness are called *mortification of the body.*" That this is the true definition is shown by the fact that the body of itself is incapable of action, and is merely an organized aggregation of physical matter used and controlled by the thinker and actor within; it is this thinker and actor who needs to change his modes of thought and action. In changing from one mode of thought and action to another of an opposite kind, the man finds himself at war with habits which he himself established; these have to be dis-established by the institution of habits in accord with his changed basis. In a true sense this is mortification of the body, but from within outwards, not by any external means.

Similarly "austerities of speech" do not consist of a severity of tone and manner and a puritanical contempt for the average

mortal and his interests, a state due to an in-growing self-righteousness, but are practised and shown in "Gentle speech which causes no anxiety, which is truthful and friendly, and diligence in the reading of the Scriptures."

"Mortification of the Mind" is not effected by imposed prayers and penances, nor by offerings to any supposed deity, but by "Serenity of mind, mildness of temper, silence, self-restraint, and absolute straightforwardness of conduct".

The chapter continues by saying "This three-fold mortification or austerity, practised with supreme faith, and by those who long not for a reward, is of the *sattva* quality."

"But that austerity which is practised with hypocrisy, for the sake of obtaining respect for oneself, or for fame or favor, and which is uncertain and belonging wholly to this world, is of the quality of *rajas*."

"Those austerities which are practised merely by wounding oneself, or from a false judgment, or for the hurting of another, are of the quality of *tamas*."

The idea prevails among Western peoples that the value of a gift lies in its intrinsic value; Krishna presents the contrary fact that the value of a gift lies entirely in the attitude of mind which accompanies the gift; this applies to gifts and benefactions of every kind, whether seasonal or not; whether to friends, relatives, acquaintances or stranger poor; it would be well to remember this in the season of Christmas and holiday giving.

Krishna specifies and qualifies the different attitudes as follows; "Those gifts which are bestowed at the proper time to the proper person, and by men who are not desirous of a return, are of the *sattva* quality, good and of the nature of truth.

"But that gift which is given with the expectation of a return from the beneficiary, or with a view to spiritual benefit flowing therefrom, or with reluctance, is of the *rajas* quality, bad, and partaketh of untruth.

"Gifts given out of place and season and to unworthy persons, without proper attention and scornfully, are of the *tamas* quality, wholly bad and of the nature of darkness."

What a commentary this is upon our Western ideas of charity as ordinarily dispensed, and particularly upon our charitable organizations. How many gifts or charities are bestowed without a view to spiritual benefit flowing therefrom? How many subscriptions are made to charities with reluctance, or from a desire to appear generous in the eyes of men? How many are given "out of place and season and to unworthy persons, without proper attention and scornfully"? Each one must answer for himself. It takes a very wise man to do good works without danger of doing incalculable harm; one such might by his great intuitive powers know whom to relieve and whom to leave in the mire that is their best teacher. The poor and wretched themselves will tell anyone who is able to

win their confidence what disastrous mistakes are made by those who come from a different class and endeavor to help them. Kindness and gentle treatment will sometimes bring out the worst qualities of a man or woman who has led a fairly presentable life when kept down by pain and despair. The Gita teaches that the causes of misery do not lie in conditions or circumstances, but in the mistaken ideas and actions of the man himself; he reaps what he has sown in ignorance. A better knowledge of the nature of man and the purpose of life is needed; as this is acquired, the causes of misery are gradually eliminated. No greater charity can be bestowed upon suffering humanity than right knowledge that leads to right action. The possessor of this knowledge will be filled with divine sympathy for all sufferers; he will relieve only such distresses as should be relieved in each and every case, while at the same time he will impart as much of his greater knowledge as the sufferer can receive and apply. But he will not let his left hand know what his right hand does; he will have no thought of reward nor even of gratitude; he will simply do all that he can and the best he knows how to do to raise the sufferer to a higher plane of thought and action, while he affords sufficient physical relief to give a foothold.

This chapter is the last but one of the Bhagavad-Gita, and perhaps as a chapter is the most comprehensive one, for it presents the One True Faith founded upon knowledge of the Supreme Spirit, the Self within, the Knower in every mortal body, and three kinds of false faiths fixed upon externalities. It considers true practices as the natural outcome of true faith, in contrast with erroneous practices based upon false faiths. It shows clearly that spiritual reliance placed upon any external being, thing or practice prevents right knowledge and true progress, and cannot fail to bring about detrimental karmic results.

Knowledge of and action for the Self of all—the Self within, is necessary in every thought, word and act, even in the providing of food for the body. Krishna does not enjoin any particular kind of food; he says that kind of food for each one is best "which increases the length of days, vigor and strength, which keeps one free from sickness, of tranquil mind and contented, and which is savory, nourishing, of permanent benefit and congenial to the body, is that which is attractive to those in whom the *sattva* quality prevaileth."

There are many who fix their faith on particular kinds of food and who endeavor to convert others to that particular kind of faith. They, like all others who fix their faith upon externalities, are "false pietists of bewildered soul". The question never is of kinds of food, but of fitness for each particular case; for when all is said and done, each body extracts from any kind of food only that which conforms to the nature of the possessor of the body, and that nature is subject to change from within. The main thing to be observed is to keep the body efficient as an instrument

for the soul who inhabits it, by whatever means and food may be found necessary for that purpose. Here, like and dislike are set aside and only the purpose of soul is considered.

"The food which is liked by those of the *rajas* quality is over bitter, too acid, excessively salt, hot, pungent, dry and burning, and causeth unpleasantness, pain and disease." The faith being fixed on desire for personal possessions and attainments, desire becomes cumulative; each object obtained only stimulates the desire for more; this produces corresponding and cumulative tendencies in the body.

"Whatever food is such as was dressed the day before, that is tasteless or rotting, that is impure, is that which is preferred by those in whom predominates the quality of *tamas* or indifference". Where *tamas* prevails there is a tendency for and affiliation with the lower elementals and elements of nature; the destructive and disintegrating side.

The last section of this chapter refers to the three-fold designation of the Supreme Spirit as Om, Tat, Sat, the tri-une Deity in its triple aspects corresponding to creation, preservation, and destruction while re-creating, or in order to re-create. The word Om or Aum is at once an invocation of the highest within, a benediction, an affirmation, and a promise; its proper use is said to lead to a realization of the Self within. The Aum contains within itself all the aspects and implies the Universe controlled by the Supreme Spirit. It represents the constant current of meditation which ought to be carried on by every man, even while engaged in the necessary duties of life. There is for every conditioned being a target at which the aim is constantly directed; in the Mundakya Upanishad there is the following, "Om is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as Om."

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UNIVERSAL PROVERBS*

The wolf changes his coat but not his nature.
What good is soap to a negro, and advice to a fool?
God builds the nest of the blind bird.
The eye is a window which looks into the heart.
He who is far from the eye is far from the heart.
The young of the raven appears to it a nightingale.
The dog barks, but the caravan passes on.

* This article was first printed by H. P. Blavatsky in *Lucifer* for March, 1889.

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SOME TEACHINGS OF A GERMAN MYSTIC*

I.

DREAMS AND THE INNER LIFE.

(FROM THE GERMAN OF J. KERNNING.[1])

THE first spiritual evidences to which a certain student was referred were the phenomena of dreams. Here the reader will be as astonished as was that student, for he cannot comprehend how such common manifestations can serve as foundation for the greatest of teachings, the doctrine of Immortality. But just in this respect we must admire the loving care of the primeval Creative Power, inasmuch as it has laid its first proof so close at hand, thereby blessing us with an unceasing call to enter into its school and learn its lessons.

Dreams, it will be said, are illusions; therefore they are no proof of the truth of any doctrine. Dreams are illusions; this cannot be gainsaid. But they nevertheless present pictures whose existence can be denied by no one, therefore they form a more substantial substructure than the ordinary inferences put together with doctrinal correctness, with which the head is filled, but which leave the emotions unaffected.

Dreams have no value for the ordinary scholar because they are without objectivity; or, in common speech, because the object of the dream does not come into contact with the senses. For instance, when a person appears to us in a dream that person knows nothing about it, and from this it is concluded that evidences resting upon such a phenomenon are inadmissible. But, since the spirit sees all things in its own light, in pictures of its own creation, this objection loses its force, for it is just in this way that the independence of spiritual activity is shown, in that it has the power to create everything out of itself.

I do not know whether I express myself plainly enough here, or whether subterfuges may not yet be made to attack this first degree in the process of recognition of a life in the spirit. I maintain that the case is as clear as the sun. Therefore we will leave each one to think for himself which view is the better founded, and content ourselves with challenging those who declare the creations of our dreams to be nothing, to name a similar power which works and creates with such ease and vividness and which, as in

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* This article was first printed by William Q. Judge in *The Path* for May, 1887.

[1] These selections are translated from a work of Kernning's called "Paths to the Immortal" (Wege zur Unsterblichkeit). Kernning's works, giving practical hints for the attainment of the ends which are the aim of all true Theosophists, were written thirty years ago and more, and show that the spirit of the Rosicrucians, though the world has heard little of its activity in the land where the brotherhood was most prominent in the middle ages, is today by no means dead.

the case of our dreams, comprehends within itself everything belonging to life.

The phenomena of dreams have, to be sure, no positive lesson for the ordinary uses of life, since they are not expressions of our free will. They come and go without our consent, and no one can say, I will now dream this or that. We are limited in this respect, and we must submit to whatever occurrences within us that the aroused powers may be pleased to permit. This fact, however, does not diminish the peculiar value of the phenomenon; on the contrary, it shows us that there exists a power beyond us which does not trouble itself about our apparent will.

The functions of the inner life are unceasingly active; they need no rest, no relaxation. When the man, at his own pleasure, can establish an equilibrium with these functions, enabling himself to see, hear and feel their manifestations whenever he may choose to perceive them, then those manifestations become our own possessions, giving us that which we demand, and then for the first time attaining truth and significance in our estimation.

Dreams and voluntary seership are the two poles of spiritual activity, and upon these are founded the teachings of immortality held by all religions.

CHRISTMAS SONG

Written and set to music for the Children's School of Theosophy of the United Lodge of Theosophists, and first sung December 24th, 1916.

The circling path of time,
    Through starry spaces wide,
Hath turned Earth toward the Sun once more—
    And 'tis the Christmas-tide.

Toward Light and Life we move,
    With hearts refreshed we sing;
The seed-time of old Earth renewed—
    To all this message bring:

Good will to all that lives;
    A waking-time of heart
In service that the Masters teach,
    Rejoice whate'er the part.

And this—the Christ in all—
    And all men brothers be;
One source of Light and Life and Love!
    The Soul's own radiancy!

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OLD PHILOSOPHERS AND MODERN CRITICS*

IN one of the oldest philosophies and religious systems of prehistoric times, we read at the end of a Mahâ-Pralaya (general dissolution) the Great Soul, Param-Atmâ, the Self-Existent, that which can be "apprehended only by the suprasensual," becomes "*manifest of itself.*"[1]

The Hindûs give this "Existence" various names, one of which is Svayambhû, or Self-Existent. This Svayambhû emanates from itself the creative faculty, or Svâyambhuva—the "Son of the Self-Existent"—and the One becomes Two; this in its turn evolves a third principle with the potentiality of becoming Matter which the orthodox call Virâj, or the Universe.[2] This incomprehensible Trinity became later anthropomorphized into the Trimûrti, known as Brahmâ, Vishnu, and Shiva, the symbols of the creative, the preservative, and the destructive powers in Nature—and at the same time of the transforming or regenerating forces, or rather of the three aspects of the one Universal Force. It is the Tridanda, the triply manifested Unity, which gave rise to the orthodox AUM, which with them is but the abbreviated Trimûrti. It is only under this triple aspect that the profane masses can comprehend the great mystery. When the triple God becomes Shârîra, or puts on a visible form, he typifies all the principles of Matter, all the germs of life, he is the God of the three visages, or triple power, the essence of the Vedic Triad. "Let the Brâhmans know the Sacred Syllable [Aum], the three words of the Sâvitrî, and read the Vedas daily."[3]

> After having produced the universe, He whose power is incomprehensible vanished again, absorbed in the Supreme Soul. . . . Having retired into the primitive darkness, the Great Soul remains within the unknown, and is void of all form. . . .
>
> When having again reunited the subtile elementary principles, it introduces itself into either a vegetable or animal seed, it assumes at each a new form.
>
> It is thus that, by an alternative waking and rest, the Immutable Being causes to revive and die eternally all the existing creatures, active and inert.[4]

He who has studied the speculations of Pythagoras on the Monad, which, after emanating the Duad, retires into silence and darkness, and thus creates the Triad, can realize whence came the Philosophy of the great Samian Sage, and after him that of Socrates and Plato. The mystic Decad (1+2+3+4=10) is a way of expressing this idea. The One is God; the Two, Matter; the Three, combining Monad and Duad and partaking of the nature of both, is the phenomenal World; the Tetrad, or form of perfection,

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* This article by H. P. Blavatsky was first printed in *Lucifer* for July, 1892.

[1] See *Manava Dharma Shastra* (*Laws of Manu*), i. 5, 6, 7, 8, *et seq.*

[2] Every student of Theosophy will recognize in these three consecutive emanations the three Logoi of the *Secret Doctrine* and the Theosophical Scheme.

[3] Compare *Manu*, iv. 125.

[4] Compare *Manu*, i. 50, and other shlokas.

expresses the emptiness of all; and the Decad, or sum of all, involves the entire Kosmos.

Let us see how the Brâhmanical ideas tally with the pre-Christian Pagan Philosophies and with Christianity itself. It is with the Platonic Philosophy, the most elaborate compend of the abstruse systems of ancient India, that we had better begin.

Although twenty-two and a half centuries have elapsed since the death of Plato, the great minds of the world are still occupied with his writings. He was, in the fullest sense of the word, the world's interpreter. And the greatest Philosopher of the pre-Christian era faithfully mirrored in his works the spiritualism of the Vedic Philosophers, who lived thousands of years before himself, with its metaphysical expression. Vyâsa, Jaimini, Kapila, Patanjali, and many others, will be found to have transmitted their indelible imprint through the intervening centuries, by means of Pythagoras, upon Plato and his school. Thus is warranted the inference that to Plato and the ancient Hindû Sages the same wisdom was alike revealed. And so surviving the shock of time, what can this wisdom be but divine and eternal?

See Isis Before the Veil

Plato taught of justice as subsisting in the soul and as being the greatest good of its possessor. "Men, in proportion to their intellect, have admitted his transcendent claims"; yet his commentators, almost with one consent, shrink from every passage which implies that his Metaphysics are based on a solid foundation, and not on ideal conceptions.

But Plato could not accept a Philosophy destitute of spiritual aspirations; with him the two were at one. For the old Grecian Sage there was a single object of attainment: REAL KNOWLEDGE. He considered those only to be genuine Philosophers, or students of truth, who possess the knowledge of the really-existing, in opposition to mere objects of perception; of the always-existing, in opposition to the transitory; and of that which exists permanently, in opposition to that which waxes, wanes, and is alternately developed and destroyed.

> Beyond all finite existences and secondary causes, all laws, ideas, and principles, there is an INTELLIGENCE or MIND [Νοῦς *Nous,* the Spirit], the first principle of all principles, the Supreme Idea on which all other ideas are grounded; the ultimate substance from which all things derive their being and essence, the first and efficient Cause of all the order, and harmony, and beauty, and excellency, and goodness, which pervade the universe—who is called, by way of preëminence and excellence, the Supreme Good, the God (ὁ θεὸς), "the God over all" (ὁ ἐπὶ πᾶσι θεὸς.)[1]

It is not difficult for a Theosophist to recognize in this "God" (*a*) the UNIVERSAL MIND in its cosmic aspect; and (*b*) the Higher Ego in man in its microcosmic. For, as Plato says, He is not the truth nor the intelligence, "but the Father of it"; *i. e.*, the "Father" of the Lower Manas, our personal "brain-mind," which depends for its manifestations on the organs of sense. Though this eternal essence of things may not be perceptible by our physical senses, it

[1] Cocker, *Christianity and Greek Philosophy,* xi. 377.

may be apprehended by the mind of those who are not wilfully obtuse.[1] We find Plato stating distinctly that everything visible was created or evolved out of the invisible and eternal WILL, and after its fashion. Our Heaven—he says—was produced according to the eternal pattern of the "Ideal World," contained, like everything else, in the dodecahedron, the geometrical model used by the Deity.[2] With Plato, the Primal Being is an emanation of the Demiurgic Mind (Nous), which contains within itself from eternity the "Idea" of the "to-be-created world," and this Idea it produces out of itself.[3] The laws of Nature are the established relations of this Idea to the forms of its manifestations. Two thousand years later, we find the great German philosopher Schopenhauer borrowing this conception when stating that:

> These forms are time, space and causality. Through time and space the idea varies in its numberless manifestations.

Thus, if Theology has often disfigured ancient Theosophy, Modern Psychology and Modern Science have disfigured Ancient Philosophy. Both borrowed without any acknowledgment from the Ancient Wisdom and reviled and belittled it whenever they could. But, for lack of comprehension of the great philosophical and theosophical principles, the methods of Modern Science, however exact, must end in nullity. In no one branch can it demonstrate the origin and ultimate of things. Instead of tracing the effect from its primal source, its progress is the reverse. Its higher types, it teaches, are all evolved from antecedent lower ones. It starts from the bottom of the cycle, led on step by step in the great labyrinth of Nature, by a thread of Matter. As soon as this breaks, the clue is lost, and it recoils in affright from the Incomprehensible, and confesses itself powerless. Not so did Plato and his disciples. With them, as with us, *the lower types were but the concrete images of the higher abstract types.* The Spirit, which is immortal, has an arithmetical, as the body has a geometrical, beginning. This beginning, as the reflection of the great universal Archæus, is self-moving, and from the centre diffuses itself over the whole body of the microcosm.

Is it the sad perception of this truth, the recognition and the adoption of which by any man of Science would now prove suicidal, that makes so many Scientists and famous scholars confess how powerless is Physical Science, even over the world of Matter?

Almost a century separated Plato from Pythagoras,[4] so that they could not have been acquainted with each other. But both were Initiates, and therefore it is not surprising to find that both teach the same doctrine concerning the Universal Soul. Pythagoras taught his disciples that God is the Universal Mind diffused through all things, and that this Mind by the sole virtue of its

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[1] This "God" is the Universal Mind, Alaya, the source from which the "God" in each one of us has emanated.

[2] Compare *Timaeus Locrius,* p. 97.

[3] See Movers' *Explanations,* p. 268.

[4] Pythagoras was born in 580 and Plato in 430 B. C.

universal sameness could be communicated from one object to another, and be made to create all things by the sole will-power of man. With the ancient Greeks, too, Kurios was the God-Mind (Nous). "Now, Koros (Kurios) signifies the pure and unmixed nature of intellect—wisdom," says Plato in the *Cratylus*. Thus we find all the great philosophers, from Pythagoras through Timæus of Locris and Plato down to the Neo-Platonists, deriving the Mind-Soul of man from the Universal Mind-Soul.

Of myths and symbols, the despair of modern Orientalism, Plato declares, in the *Gorgias* and *Phædo*, that they were the vehicles of great truths well worth the seeking. But commentators are so little *en rapport* with the great Philosopher as to be compelled to acknowledge that they are ignorant where "the doctrinal ends, and the mythical begins." Plato put to flight the popular superstitions concerning magic and dæmons, and developed the exaggerated notions of the time into rational theories and metaphysical conceptions. Perhaps these would not quite stand the inductive method of reasoning established by Aristotle; nevertheless they are satisfactory in the highest degree to those who apprehend the existence of the higher faculty of insight or intuition, as affording a criterion for ascertaining truth. For there are few myths in any religious system but have an historical as well as a scientific foundation. Myths, as Pococke ably expresses it,

> Are now proved to be fables, just in proportion as we misunderstand them; truths, in proportion as they were once understood. Our ignorance it is which has made a myth of history; and our ignorance is an Hellenic inheritance, much of it the result of Hellenic vanity.[1]

Basing all his doctrines upon the presence of the Supreme Mind, Plato taught that the Nous, Spirit, or Rational Soul of man, being "generated by the Divine Father," possessed a nature kindred to, or even homogeneous with, the Divinity, and capable of beholding the eternal realities. This faculty of contemplating reality in a direct and immediate manner belongs to God alone; the aspiration for this knowledge constitutes what is really meant by Philosophy—the love of wisdom. The love of truth is inherently the love of good; and predominating over every desire of the soul, purifying it and assimilating it to the divine, thus governing every act of the individual, it raises man to a participation and communion with Divinity, and restores him to the likeness of God. Says Plato in the *Theætetus:*

> This flight consists in becoming like God, and this assimilation is the becoming just and holy with wisdom.

The basis of this assimilation is always asserted to be the preexistence of the Spirit or Nous. In the allegory of the chariot and winged steeds, given in the *Phædrus*, he represents the psychical nature as composite or two-fold; the *thumos*, or epithumetic part, formed from the substances of the world of phenomena; and the *thumoeides* (θυμοειδές), the essence of which is linked to the

[1] *India in Greece*, Preface, p. ix.

eternal world. The present earth-life is a fall and a punishment. The Soul dwells in "the grave which we call the body," and in its incorporate state, and previous to the discipline of education, the noëtic or spiritual element is "asleep." Life is thus a dream, rather than a reality. Like the captives in the subterranean cave, described in the *Republic,* our backs being turned to the light, we perceive only the shadows of objects, and think them the actual realities. Is not this the idea of Mâyâ, or the illusion of the senses in physical life, which is so marked a feature in the Hindû Philosophy? But these shadows, if we have not given ourselves up absolutely to the sensuous nature, arouse in us the reminiscence of that higher world that we once inhabited.

The interior spirit has some dim and shadowy recollection of its antenatal state of bliss, and some instinctive and proleptic yearnings for its return.

It is the province of the discipline of Philosophy to disenthral the Soul from the bondage of sense, and to raise it into the empyrean of pure thought, to the vision of eternal truth, goodness, and beauty, thus uniting it to Spirit.

The soul cannot come into the form of a man if it has never seen the truth. This is a recollection of those things which our soul formerly saw when journeying with Deity, despising the things which we now say are, and looking up to that which really is. Wherefore the nous, or spirit, of the Philosopher [or student of the higher truth] alone is furnished with wings; because he, to the best of his ability, keeps these things in mind, of which the contemplation renders even Deity itself divine. By making the right use of these things remembered from the former life, by constantly perfecting himself in the perfect mysteries, a man becomes truly perfect—an initiate into the diviner wisdom.

The Philosophy of Plato, we are assured by Porphyry of the Neo-platonic School, was taught and illustrated in the MYSTERIES.[1] Many have questioned and even denied this; and Lobeck, in his *Aglaophomus,* has gone to the extreme of representing the sacred festivals as little more than an empty show to captivate the imagination. As though Athens and Greece would for twenty centuries and more have repaired every fifth year to Eleusis to witness a solemn religious farce! Augustine, the Bishop of Hippo, has exploded such assertions. He declares that the doctrines of the Alexandrian Platonists were the original Esoteric doctrines of the first followers of Plato, and describes Plotinus as a Plato reïncarnated. He also explains the motives of the great Philosopher for veiling the interior sense of what he taught.

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[1] "The accusations of atheism, the introducing of foreign deities, and corrupting of the Athenian youth, which were made against Socrates, afforded ample justification for Plato to conceal the arcane preaching of his doctrines. Doubtless the peculiar diction or 'jargon' of the alchemists was employed for a like purpose. The dungeon, the rack, and the faggot were employed without scruple by Christians of every shade, the Roman Catholics especially, against all who taught even natural science contrary to the theories entertained by the Church. Pope Gregory the Great even inhibited the grammatical use of Latin as heathenish. The offence of Socrates consisted in unfolding to his disciples the arcane doctrine concerning the gods, which was taught in the Mysteries and was a capital crime. He was also charged by Aristophanes with introducing the new god Dinos into the republic as the demiurgos or artificer, and the lord of the solar universe. The Heliocentric system was also a doctrine of the Mysteries; and hence, when Aristarchus, the Pythagorean taught it openly, Cleanthes declared that the Greeks ought to have called him to account and condemned him for blasphemy against the gods." But Socrates had never been initiated, and hence divulged nothing which had ever been imparted to him.

Hence we may understand why the sublimer scenes in the Mysteries were always in the night. The life of the interior Spirit is the death of the external nature; and the night of the physical world denotes the day of the spiritual. Dionysus, the night-sun, is, therefore, worshipped rather than Helios, orb of day. In the Mysteries were symbolized the preëxistent condition of the Spirit and Soul, and the lapse of the latter into earth-life and Hades, the miseries of that life, the purification of the Soul, and its restoration to divine bliss, or reünion with Spirit. Theon, of Smyrna, aptly compares the philosophical discipline to the mystic rites, and his views may be summarized from Taylor as follows:

> Philosophy may be called the initiation into the true arcana, and the instruction in the genuine Mysteries. There are five parts of this initiation: I. the previous purification; II. the admission to participation in the arcane rites; III. the epoptic revelation; IV. the investiture or enthroning; V.—the fifth, which is produced from all these, is friendship and interior communion with God, and the enjoyment of that felicity which arises from intimate converse with divine beings. . . . Plato denominates the *epopteia,* or personal view, the perfect contemplation of things which are apprehended intuitively, absolute truths and ideas. He also considers the binding of the head and crowning as analogous to the authority which anyone receives from his instructors, of leading others into the same contemplation. The fifth gradation is the most perfect felicity arising from hence, and, according to Plato, an assimilation to divinity as far as is possible to human beings.[1]

Such is Platonism. "Out of Plato," says Ralph Waldo Emerson, "come all things that are still written and debated among men of thought." He absorbed the learning of his time—that of Greece from Philolaus to Socrates; then that of Pythagoras in Italy; then what he could procure from Egypt and the East. He was so broad that all Philosophy, European and Asiatic, was in his doctrines; and to culture and contemplation he added the nature and qualities of the poet.

The followers of Plato generally adhered strictly to his psychological theories. Several, however, like Xenocrates, ventured into bolder speculations. Speusippus, the nephew and successor of the great Philosopher, was the author of the *Numerical Analysis*, a treatise on the Pythagorean Numbers. Some of his speculations are not found in the written *Dialogues*; but as he was a listener to the unwritten lectures of Plato, the judgment of Enfield is doubtless correct, that he did not differ from his Master. Though not named, he was evidently the antagonist whom Aristotle criticized, when professing to cite the argument of Plato against the doctrine of Pythagoras, that all things were in themselves numbers, or rather, inseparable from the idea of numbers. He especially endeavoured to show that the Platonic doctrine of ideas differed essentially from the Pythagorean, in that it presupposed numbers and magnitude to exist apart from things. He also asserted that Plato taught that there could be no *real* knowledge, if the object of that knowledge was not carried beyond or above the sensible.

[1] Thomas Taylor, *Eleusinian and Bacchic Mysteries*, p. 47.

But Aristotle was no trustworthy witness. He misrepresented Plato, and he almost caricatured the doctrines of Pythagoras. There is a canon of interpretation, which should guide us in our examination of every philosophical opinion: "The human mind has, under the necessary operation of its own laws, been compelled to entertain the same fundamental ideas, and the human heart to cherish the same feelings in all ages." It is certain that Pythagoras awakened the deepest intellectual sympathy of his age, and that his doctrines exerted a powerful influence upon the mind of Plato. His cardinal idea was that there existed a permanent principle of unity beneath the forms, changes, and other phenomena of the universe. Aristotle asserted that he taught that "numbers are the first principles of all entities." Ritter has expressed the opinion that the formula of Pythagoras should be taken symbolically, which is entirely correct. Aristotle goes on to associate these *numbers* with the "forms" and "ideas" of Plato. He even declares that Plato said: "forms are numbers," and that "ideas are substantial existences—real beings." Yet Plato did not so teach. He declared that the final cause was the Supreme Goodness—*τὸ ἀγα θὸν*.

"Ideas are objects of pure conception for the human reason, and they are attributes of the Divine Reason."[1] Nor did he ever say that "forms are numbers." What he did say may be found in the *Timœus:* "God [the Universal Nous or Mind] formed things as they first arose according to forms and numbers."

It is recognized by Modern Science that all the higher laws of Nature assume the form of quantitative statement. What is this but a fuller elaboration or more explicit affirmation of the Pythagorean doctrine? Numbers were regarded as the best representations of the laws of harmony which pervade the Kosmos. In Chemistry the doctrine of atoms and the laws of combination are actually, and, as it were, arbitrarily defined by numbers. As Mr. W. Archer Butler has expressed it:

> The world is, then, through all its departments, a living arithmetic in its development, a realized geometry in its repose.

The key to the Pythagorean dogmas is the *general formula of unity in multiplicity, the One evolving the many and pervading the many. This is the ancient doctrine of emanation in few words.* Even the apostle Paul accepted it as true." "Ἐξ αὐτοῦ, καὶ δὶ αὐτοῦ, καὶ εἰς αὐτὸν τά πάντα '—*Out of him and through him and for him all things are*—though the pronoun "him" could hardly have been used with regard to the Universal Mind by an Initiate—a "Master Builder."

The greatest ancient Philosophers are accused of shallowness and superficiality of knowledge as to those details in exact Science of which the moderns boast so much; and Plato cannot escape the common fate. Yet, once more his modern critics ought to bear in mind, that the Sodalian Oath of the Initiate into the Mysteries

[1] *History of Philosophy,* by Cousin, I. p. ix.

prevented his imparting his knowledge to the world, in so many plain words. As Champollion writes:

> It was the dream of his [Plato's] life to write a work and record in it, in full, the doctrines taught by the Egyptian hierophants; he often talked of it, but found himself compelled to abstain on account of the solemn oath.

Plato is declared by his various commentators to have been utterly ignorant of the anatomy and functions of the human body; to have known nothing of the uses of the nerves for conveying sensations; and to have had nothing better to offer than vain speculations concerning physiological questions. He has simply generalized the divisions of the human body, they say, and given nothing reminding us of anatomical facts. As to his own views on the human frame, the Microcosmos being, in his mind, the image in miniature of the Macrocosmos, they are much too transcendental to obtain the least attention from our exact and materialistic sceptics. The idea of this frame being formed out of triangles, like the universe, seems preposterously ridiculous to several of his translators. Alone of the latter, Professor Jowett, in his introduction to the *Timæus,* honestly remarks that the modern Physical Philosopher

> hardly allows to his notions the merit of being "the dead men's bones" out of which he has himself risen to a higher knowledge;[1]

forgetting how much the Metaphysics of olden times have helped the "physical" Sciences of the present day. If, instead of quarrelling with the insufficiency and at times the absence of strictly scientific terms and definitions in Plato's works, we analyze them carefully, the *Timæus* alone will be found to contain within its limited space the germs of every new discovery. The circulation of the blood and the law of gravitation are clearly mentioned, though the former fact, it may be, is not so clearly defined as to withstand the reiterated attacks of Modern Science; for, according to Prof. Jowett, the specific discovery that the blood flows out from one side of the heart through the arteries, and returns to the other through the veins, was unknown to him, though Plato was perfectly aware "that blood is a fluid in constant motion."

Plato's method, like that of Geometry, was to descend from universals to particulars. Modern Science vainly seeks a First Cause among the permutations of molecules; but Plato sought and found it amid the majestic sweep of worlds. For him it was enough to know the great scheme of creation and to be able to trace the mightiest movements of the Universe through their changes to their ultimates. The petty details, the observation and classification of which have so taxed and demonstrated the patience of modern Scientists, occupied but little of the attention of the old Philosophers. Hence, while a fifth-form boy of an English school can prate more learnedly about the little things of Physical Science than Plato himself, yet, on the other hand, the dullest of Plato's disciples could tell more about great cosmic laws and

[1] Jowett, *The Dialogues of Plato,* ii. 508.

their mutual relations, and could demonstrate a greater familiarity with and control over the Occult Forces which lie behind them, than the most learned professor in the most distinguished Academy of our day.

This fact, so little appreciated and never dwelt upon by Plato's translators, accounts for the self-laudation in which we moderns indulge at the expense of that Philosopher and his compeers. Their alleged mistakes in Anatomy and Physiology are magnified to an inordinate extent in order to gratify our self-love, until, in acquiring the idea of our own superior learning, we lose sight of the intellectual splendour which adorns the ages of the past; it is as if one should, in fancy, magnify the solar spots until he should believe the bright luminary to be totally eclipsed.

The wholesale accusation that the ancient Philosophers merely generalized, and that they practically systematized nothing, does not prove their "ignorance," and further it is untrue. Every Science having been revealed in the beginning of time by a *divine* Instructor, became thereby sacred, and capable of being imparted only during the Mysteries of Initiation. No initiated Philosopher, therefore—such as Plato—had the right to reveal it. Once postulate this fact, and the alleged "ignorance" of the ancient Sages and of some initiated classic authors, is explained. At any rate, even a correct generalization is more useful than any system of exact Science, which only becomes rounded and completed by virtue of a number of "working hypotheses" and conjectures. The relative practical unprofitableness of most modern scientific research is evinced in the fact that while our Scientists have a name for the most trivial particle of mineral, plant, animal, and man, the wisest of them are unable to tell us anything definite about the Vital Force which produces the changes in these several kingdoms. It is unnecessary to seek further than the works of our highest scientific authorities themselves for corroboration of this statement.

It requires no little moral courage in a man of eminent professional position to do justice to the acquirements of the Ancients, in the face of a public sentiment which is content with nothing less than their abasement. When we meet with a case of the kind we gladly give the bold and honest scholar his due. Such a scholar is Professor Jowett, Master of Baliol College, and Regius Professor of Greek in the University of Oxford, who, in his translation of Plato's works, speaking of "the physical philosophy of the ancients as a whole," gives them the following credit: 1. "That the nebular theory was the received belief of the early physicists." Therefore it could not have rested, as Draper asserts,[1] upon the telescopic discovery made by Herschel I. 2. "That the development of animals out of frogs who came to land, and of man out of animals, was held by Anaximenes in the sixth century before Christ." Professor Jowett might have added that this theory antedated Anaximenes by many thousands of years, as it was an

[1] *Conflict between Religion and Science*, p. 240.

accepted doctrine among the Chaldeans, who taught it *exoterically*, as on their cylinders and tablets, and *esoterically* in the temples of Ea and Nebo—the God, and prophet or revealer of the Secret Doctrine.[1] But in both cases the statements are *blinds*. That which Anaximenes—the pupil of Anaximander, who was himself the friend and disciple of Thales of Miletus, the chief of the "Seven Sages," and therefore an Initiate as were these two Masters—that which Anaximenes meant by "animals" was something different from the animals of the modern Darwinian theory. Indeed the eagle-headed men, and the animals of various kinds with human heads, may point two ways; to the descent of man from animals, and to the descent of animals from man, as in the Esoteric Doctrine. At all events, even the most important of the present-day theories is thus shown to be not entirely original with Darwin. Professor Jowett goes on to show "that, even by Philolaus and the early Pythagoreans, the earth was held to be a body like the other stars revolving in space." Thus Galileo—studying some Pythagorean fragments, which are shown by Reuchlin to have still existed in the days of the Florentine mathematician,[2] being, moreover, familiar with the doctrines of the old Philosophers—but reässerted an astronomical doctrine which prevailed in India in the remotest antiquity. 4. The Ancients "thought that there was a sex in plants as well as in animals." Thus our modern Naturalists had but to follow in the steps of their predecessors. 5. "That musical notes depended on the relative length or tension of the strings from which they were emitted, and were measured by ratios of number." 6. "That mathematical laws pervaded the world and even qualitative differences were supposed to have their origin in number." 7. "That the annihilation of matter was denied by them, and held to be a transformation only." "Although one of these discoveries might have been supposed to be a happy guess," adds Prof. Jowett, "we can hardly attribute them all to mere coïncidences." We should think not; for, from what he says elsewhere, Prof. Jowett gives us a full right to believe that Plato indicates (as he really does) in *Timæus*, his knowledge of the indestructibility of Matter, of the conservation of energy, and the correlation of forces. Says Dr. Jowett:

> The latest word of modern philosophy is continuity and development, but to Plato ***this is the beginning and foundation of Science.***[3]

In short, the Platonic Philosophy was one of order, system, and proportion; it embraced the evolution of worlds and species, the correlation and conservation of energy, the transmutation of

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[1] "The Wisdom of Nebo, of the God my instructor, all-delightful," says verse 7 on the first tablet, which gives the description of the generation of the Gods and creation.

[2] Some Kabalistic scholars assert that the original Greek Pythagoric sentences of Sextus, which are now said to be lost, existed at that time in a convent at Florence, and that Galileo was acquainted with these writings. They add, moreover, that a treatise on Astronomy, a manuscript by Archytas, a direct disciple of Pythagoras, in which were noted all the most important doctrines of their school, was in the possession of Galileo. Had some Rufinus got hold of it, he would no doubt have perverted it, as Presbyter Rufinus has perverted the above-mentioned sentences of Sextus, replacing them with a fraudulent version, the authorship of which he sought to ascribe to a certain Bishop Sextus. See Taylor's Introduction to Iamblichus' *Life of Pythagoras*, p. xvii.

[3] Introduction to *Timaeus, Dialogues of Plato*, i. 590.

material form, the indestructibility of Matter and of Spirit. The position of the Platonists in the latter respect was far in advance of Modern Science, and bound the arch of their philosophical system with a keystone at once perfect and immovable.

Finally few will deny the enormous influence that Plato's views have exercised on the formation and acceptance of the dogmas of Christianity. But Plato's views were those of the Mysteries. The philosophical doctrines taught therein are the prolific source from which sprang all the old exoteric religions, the *Old* and partially the *New Testament* included, belonging to the most advanced notions of morality, and religious "revelations." While the literal meaning was abandoned to the fanaticism of the unreasoning lower classes of society, the higher classes, the majority of which consisted of Initiates, pursued their studies in the solemn silence of the temples, and also their worship of the One God of Heaven.

The speculations of Plato, in the *Banquet,* on the creation of the primordial men, and the essay on Cosmogony in the *Timæus,* must be taken allegorically, if we accept them at all. It is this hidden Pythagorean meaning in *Timæus, Cratylus* and *Parmenides,* and other trilogies and dialogues, that the Neo-Platonists ventured to expound, as far as the theurgical vow of secrecy would allow them. The Pythagorean doctrine that *God is the Universal Mind diffused through all things,* and the dogma of the soul's immortality, are the leading features in these apparently incongruous teachings. Plato's piety and the great veneration he felt for the Mysteries, are sufficient warrant that he would not allow his indiscretion to get the better of that deep sense of responsibility which is felt by every Adept. "Constantly perfecting himself in perfect Mysteries, a man in them alone becomes truly perfect," says he in the *Phædrus.*[1]

He took no pains to conceal his displeasure that the Mysteries had become less secret than they were in earlier times. Instead of profaning them by putting them within the reach of the multitude, he would have guarded them with jealous care against all but the most earnest and worthy of his disciples.[2] While mentioning the Gods on every page, his "Pantheistic Monism" is unquestionable, for the whole thread of his discourse indicates that by the term "Gods" he means a class of beings far lower in the scale than the One Deity, and but one grade higher than external man. Even Josephus perceived and acknowledged this fact, despite the natural prejudice of his race. In his famous onslaught upon Apion, this historian says:

Those, however, among the Greeks who philosophized in accordance with truth, were not ignorant of anything . . . nor did they fail to per-

[1] Cory, *Phaedrus,* i. 328.

[2] This assertion is clearly corroborated by Plato himself, who says: "You say that, in my former discourse, I have not sufficiently explained to you the nature of the *First.* I purposely spoke enigmatically, that in case the tablet should have happened with any accident, either by land or sea, a person, without some previous knowledge of the subject, might not be able to understand its contents" (Plato, *Ep.* ii. p. 312; Cory, *Ancient Fragments,* p. 304).

ceive the chilling superficialities of the mythical allegories, on which account they justly despised them. . . . By which thing Plato, being moved, says it is not necessary to admit anyone of the other poets into the "Commonwealth," and he dismisses Homer blandly, after having crowned him and pouring unguent upon him, in order that indeed he should not destroy, by his myths, the orthodox belief respecting the *One* [Deity].[1]

Those, therefore, who can discern the true spirit of Plato's Philosophy, will hardly be satisfied with the estimate which Prof. Jowett, in another part of his work, lays before his readers. He tells us that the influence exercised upon posterity by the *Timæus* is partly due to a misunderstanding of the doctrine of its author by the Neo-Platonists. He would have us believe that the hidden meanings which they found in this Dialogue, are "quite at variance with the Spirit of Plato." This is equivalent to the assumption that Prof. Jowett understands what this spirit really was; whereas his criticism upon this particular topic rather indicates that he does not penetrate it at all. If, as he tells us, the Christians seem to find in his work their Trinity, the Word, the Church, and the creation of the World, in a Jewish sense, it is because all this *is* there, and therefore it is but natural that they should have found it. The outward building is the same; but the spirit which animated the dead letter of the Philosopher's teaching has fled, and we would seek for it in vain through the arid dogmas of Christian theology. The Sphinx is the same now, as it was four centuries before the Christian era: but the Œdipus is no more. He is slain because he has given to the world that which the world was not ripe enough to receive. He was the embodiment of truth, and he had to die, as every grand truth must, before, like the Phœnix of old, it revives from its own ashes. Every translator of Plato's works has remarked the strange similarity between the Philosophy of the Esoteric and the Christian doctrines, and each of them has tried to interpret it in accordance with his own religious feelings. So Cory, in his *Ancient Fragments*, tries to prove that it is but an outward resemblance; and does his best to lower the Pythagorean Monad in the public estimation and exalt upon its ruins the later anthropomorphic deity. Taylor, advocating the former, acts as unceremoniously with the Mosaic God. Zeller boldly laughs at the pretensions of the Fathers of the Church, who, notwithstanding history and chronology, and whether people will have it or not, insist that Plato and his school have robbed Christianity of its leading features. It is as fortunate for us as it is unfortunate for the Roman church that such clever sleight-of-hand as that resorted to by Eusebius is rather difficult in our century. It was easier to pervert chronology, "for the sake of making synchronisms," in the days of the Bishop of Cæsarea, than it is now, and while history exists, no one can help people knowing that Plato lived six hundred years before Irenæus took it into his head to establish a *new* doctrine from the ruins of Plato's older Academy. H. P. B.

(To be concluded.)

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[1] Josephus, *Against Apion*, ii. p. 1079.

FROM THE BOOK OF IMAGES

BECAUSE of the karma engendered, one Lakshma, a merchant, came in contact with the knowledge which had been his in former lives.

There is no knowledge without the Knowers. The one whom Lakshma had befriended in former lives became his wife. His service had sprung from the heart. This opens the doors of the mind, and thus this wise Upasana was able to befriend with the sacred seed of wisdom this Lakshma, who was born in ignorance.

It is thus that knowledge is gained, preserved, and, when the mind is opened, imparted by the Knowers to those who are worthy.

Lakshma knew not that his wife was of the Dzyan. She kept silence in regard to the past, busying herself in good works. The perfume of her good deeds anointed the nature of Lakshma, so that he became porous to enlightenment, knowing not the source.

To Upasana came the distressed in body and mind, as to a spring that fails not in the dry season.

Lakshma leaned much upon his wife, and took comfort in her merits. But a day came when, being merchant, he upbraided, seeing the profits that came in by the door go out by the compound.

"It is good to be charitable. We shall be long in the devachan from thy good works. But the spread hand holds not the grain. The custom decreases, while the poor return yet again to thy bounty, bringing their children."

The Upasana answered him not with extenuations, but asked his will.

Lakshma, seeing her obedience, was freed for the time being from the merchant mind. Thereupon the waiting invisible whispered into his inner ear.

The thoughts which arise in men are sown there, according to the nature of the soil, by those who see and are not seen—some of the good path, others of the evil one. This is according to the karma engendered in past lives and ripened in this through intensity of feeling or the power of a vow. Lakshma loved much, but knew of no power of the vow.

So Lakshma felt the whisper as a thought in the mind.

"Or mayhap these have been children of ours in former days. Or is it that we have denied our children in old times, that they now come as the children of strangers, claiming their due?"

Upasana said never a word, looking cast down and meek.

Lakshma pulled at his beard.

"For this, it may be, the gods have denied us a child. These may be for a trial. If we deny not their need, we may become

worthy the favor of the gods, and be no more childless. What thinkest thou?"

"They tug at my heart like a child at the breast. I starve to feed them," answered the wife of Lakshma.

"It is well. Feed thou them all. I would not have thee starve, who are faithful and obedient—thou whom I love as both wife and child."

After years, when the time of fecundity is past, Lakshma and his wife had a child.

The fortune of Lakshma had shriveled, for that which the merchant uses for his shelves had gone to the needy, and the poor pay only in thankfulness.

But the heart of Lakshma was full, like a field golden with a great harvest. When fear would steal in, as a thief feels for the matting in the night, Lakshma heard not footsteps of fear. His treasures were well hidden from fear.

His merchandise was of ill brightness, attracting no barter from those who yearn for rich textures. Only the poor came to the door of Lakshma. With them he dealt in full measure. One said to another:

"This is a merchant of craft. He fears robbers and hides his choice stuffs. Of a truth he is rich, else such cheerfulness of speech and full measure to lean buyers were not possible to this vaisha."

Lakshma, hearing, said joyfully to this ragged one:

"Of a truth, as thou sayest, I am rich beyond measure. I who had only wife, am no longer childless. In them am I rich. Their love fills my heart and flows out to all beings. The measures ye receive, know that the overplus is their largess."

When Lakshma returned to his house this Upasana, knowing that the time was ripe, addressed herself to her Lord, feigning much care.

"Master, there be now three to be nourished, and one only to nourish them, for thy wife and thy child are helpless. Scant measures in barter will clothe thy dependents, and serve for ensuring thy son an estate."

Answered Lakshma:

"Let not thy love grow stagnant, constrained by thy fears for the child. Let it flow ever onward and wider, like waters whose sweetness is nourished by service which runs through all channels, enriching the land. Forget not our barren days when thy service to children of others moved the gods to grant us a son."

Then this Upasana, who was of the company of nagas, perceiving that the heart of Lakshma hearkened close to the inner voice, spoke softly and sadly, trying him yet again.

"If so be that the child fall sick, naught have we for his comfort. I grow old and thyself near to the day of failing. It is tempting the gods to deny provision."

But Lakshma knew no fear, his heart being filled with the two streams of love; full of the love which one gives, and full of the love which is given.

"The gods gave me thee in my loneliness. The gods gave a child in our loneliness. Peradventure, the gods being nourished by sacrifice, will give aid in our failing."

Upasana, perceiving that which is hidden, spoke yet again.

"But if thou diest, we shall be naked and spent. I know not the way to the gods. Even the gods cannot overcome karma. If the bridge break, the traveler falls. Woe will fall upon thy child and upon thy wife, if thou be taken and we left."

Then the heart of Lakshma was troubled through his love, and the evil ones gained entrance, whispering fear in the name of love.

Lakshma returned to his merchandise, saying naught, but in fear, revolving the thoughts which the evil invisibles whispered into his inner ear.

His stores dwindled, his speech was no more cheerful. Emptiness and hunger surrounded him. When he thought of his son, fear handled his scale and scant were the measures he gave to the poor. When he thought of his wife, fear digged a pit in which he saw Lakshma cast, while none cared for the ones he loved. Lakshma forgot the gods.

Then Upasana in secret commanded the waiting Invisible.

Came to the door of Lakshma a thin child, mother at ten, spent with the burden of a babe ailing and starved.

The heart of Lakshma flowed with their misery. His hand sought his lean hoard. Whispered the evil voice:

"This is not thy dole. Let the gods provide in their need. Else thy son and thy wife may be as these."

The hand of Lakshma shook, holding the thin bag as it were weighty and great, and needs be put back in its hiding.

Lakshma looked down at the hoard, but his eyes could see but the poor mother and child. His heart burst, divided by pity and fear he thought love.

"Thy need is greater than mine. May this lighten thy burden, O child and thy child."

Then Upasana smiled and the mist in the heart disappeared. Lakshma saw before him his wife and his son. The jewel in the lotus was not hidden, and in the power of the vow he beheld Upasana and the Invisible that is.

Lakshma became of the company of the Dzyan.

GLEANINGS FROM ELIPHAS LEVI*[1]

Extracts from the Introduction to the
DOGME DE LA HAUTE MAGIE.

THROUGH the veil of all the hieratic and mystic allegories of ancient doctrines, through the gloom and fantastic trials of all the initiations, beneath the seals of all sacred writings, amidst the ruins of Nineveh or Thebes, on the time worn fragments of the Old World temples, and the mutilated faces of the Assyrian or Egyptian sphynx, in the monstrous or wondrous paintings that translate to the Indian believer the sacred pages of the Vedas, in the strange emblems of our old books on alchemy, and in the ceremonies of admission practised in all secret societies, one catches glimpses of a doctrine, everywhere the same and everywhere studiously concealed.

Occult philosophy seems to have been everywhere, the nurse or god-mother of all religions, the secret lever of all intellectual forces, the key of all divine mysteries, and the absolute queen of society, in those ages when it was exclusively restricted to the education of the priests and kings. . . . . Nevertheless at the base of magic there is *science,* as at the base of Christianity there is love; and in the symbols of the Evangel, we see the incarnate Word, adored in infancy by the three Magi, led by a star (the ternary and the sign of the microcosm) and receiving from them Gold, Incense and Myrrh;[2] another mysterious ternary under whose emblems are allegorically represented some of the profoundest secrets of the Kabala.

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Strange fact; there exist amongst the sacred books of the Christians two works that the infallible church has never pretended to understand, and never attempts to explain: the prophecy of Ezechiel and the Apocalypse; two Kabalistic clavicules, reserved without doubt in heaven for the comments of the Royal Magi; works closed with seven seals for the faithful believers, but perfectly clear to every infidel initiated in the Occult Sciences.

There is yet another book. . . . This book, more ancient perhaps than that of Enoch, has never been translated, and it is written throughout in primitive characters and on detached leaves like the tablets of the ancients. . . . It is truly a strange monu-

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* This article was printed by H. P. Blavatsky in *The Theosophist* for November, 1882.

[1] Brilliant and epigrammatic a writer, and profound an Occultist, as was the Abbé Constant (better known by his *nom-de-plume* of Eliphas Levi), the great bulk of his writings would, we fear, do little either to interest or instruct our readers. Still there are passages in his writings so pregnant with a higher meaning that it seems to us that it might be well to reproduce, from time to time, in the *Theosophist,* translations of some of these. To Indian readers at any rate, they will open an entirely new vista.

[2] According to the Kabalists, the three Kings or Magi were white, black and brown. The white presented gold, the symbol of Life and Light. The Black presented myrrh, the symbol of Death and Night; and the Brown presented the frankincense, the symbol of Divinity and of the dogma which reconciles the antagonistic duads of the Universe.—*Rituel, p.* 98.

mental work, simple and strong as the architecture of the Pyramids and durable consequently as these; a work that sums up all sciences, and of which the infinite combinations can solve all problems; a book which speaks by engendering thought, and that inspires and regulates all possible conceptions. . . .

We have said that the church, whose special attribute is the custody of the keys, does not pretend to possess those of the Apocalypse or the visions of Ezechiel. For the Christians and in their opinion the scientific and magical clavicules of Solomon are lost. It is, however, certain that in the domain of intelligence, governed by the Word, nothing written is lost. Only those things which men cease to know of, cease to exist for them at any rate as a potency; and they sink back into the region of enigmas and mysteries. Moreover, the antipathy of or even open war waged by the official church against everything which falls within the range of magic, which is a sort of personal and unfettered priesthood, springs from necessary causes which are even inherent in the social hierarchical constitution of the Christian priesthood. The Church ignores magic, because she must ignore it, or perish. . . .

The Templars, did they really worship Baphomet? . . . What then was this secret and powerful association which imperilled church and state, the members of which were thus slaughtered without a hearing? Judge nothing lightly, they were guilty of a great crime; *they allowed the profane to look into the sanctuary of the ancient initiation;* they plucked once more, and divided amongst themselves to become masters of the world, the fruits of the knowledge *(la science)* of good and evil. The sentence that condemns them has a higher source than even the tribunals of the Pope or King Philip le Bel. "On the day that thou shalt eat of that fruit, thou shalt surely die," said God himself, as we see in the book of Genesis.

. . . . . .

Yes, there exists a formidable secret, the revelation of which has already overthrown one world as is attested by the religious traditions of Egypt,[1] epitomized symbolically by Moses at the beginning of Genesis. This secret constitutes the fatal knowledge

[1] See Plato's History of the Atlantis as given by the priests of Sais to his great ancestor Solon, the Athenean law-giver.

Atlantis, the submerged continent, and the land of the "Knowledge of Good and Evil" (especially the latter) *par excellence,* and inhabited by the fourth race of men (we are the *fifth*) who are credited in the *Popol-Vuh* (the book of the Gautemaleans) with sight unlimited and "who knew all things at once." Eliphas Levi refers to the secret tradition, among Occultists, about the great struggle that took place, in those far away prehistoric days of Atlantis, between the "Sons of God"—the initiated Adepts of Sham-bha-la (once a fair island in the inland Sea of the Tibetan plateau, now as fair a land, an oasis surrounded by barren deserts and salt lakes)—and the Atlanteans, the wicked magicians of Thevetat. (See *Isis,* Vol. I., pp. 589-94). It is a well established belief among the Eastern and especially the Mongolian and Tibetan Occultists that toward the end of every race, when mankind reaches its apex of knowledge in that cycle, dividing into two distinct classes it branches off—one as the "Sons of Light" and the other as the "Sons of Darkness," or initiated Adepts and natural-born magicians or—*mediums.* Toward the very close of the race, as their mixed progeny furnishes the first pioneers of a new and a higher race, there comes the last and supreme struggle during which the "Sons of Darkness" are usually exterminated by some great cataclysm of nature—by either fire or water. Atlantis was submerged, hence the inference that that portion of the mankind of the fifth race which will be composed of "natural-born magicians" will be exterminated at the future great cataclysm by—fire.

(science) of good and evil, and its result, when divulged, is death. Moses represents it under the figure of a tree which is *in the middle* of the terrestrial Paradise, and which is close to, nay, which holds by its roots to the tree of life; the four mysterious rivers rise at the foot of this tree, which is guarded by the sword of fire and by the four forms of the Biblical sphynx, the cherubim of Ezechiel. Here I must pause, I fear that I have already said too much.

Yes, there exists a dogma, unique, universal, imperishable, strong as the supreme reason, simple as all that is great, intelligible as is everything universally and absolutely true, and this dogma has been the father of all others. Yes, there does exist a knowledge which confers upon man prerogatives and powers apparently superhuman.

. . . . . .

The philosophers' stone, the universal medicine, the transmutation of metals, the quadrature of the circle, and the secret of perpetual motion, are therefore neither mystifications of science nor dreams of folly; they are expressions, which must be understood in their true signification, and which represent the different bearings of one and the same secret, the different aspects of one and the same operation, which may be designated in more general terms as the GREAT WORK.

There exists in nature a force far more powerful than steam, by the help of which a single man, capable of grasping it and knowing how to direct it, might change the entire face of the world. This force was known to the ancients; it exists in an universal agent, of which equilibrium is the fundamental law, and the direction of which pertains to the great secret of transcendental magic. By directing this agent one can change even the order of the seasons, produce in the darkest night the appearances of day, correspond in one instant from one extremity of this earth to the other, see, like Apollonius, what passes on the other side of the globe, heal or strike at a distance and give to a word or sentiment, a world-wide echo and influence. This agent of which glimpses are afforded in the manipulations of the disciples of Mesmer is precisely what the Adepts of the Middle Ages designated the primary substance of the GREAT WORK. With the Gnostics this was the fiery body of the Holy Ghost, and it was this which was worshipped in the secret rites of the Sabbath, or the Templars under the hieroglyphic form of Baphomet, or the Hermaphrodite goat of Mendes.[1]

. . . . . .

The key to all magical allegories is to be found in the leaves or cards, to which we have referred and which we believe to have been the work of Hermes. Around this work which may be called the key-stone of the arch of every temple of Occult science, innu-

[1] What was in reality that much maligned and still more dreaded goat, that Baphomet regarded even now by the Roman Catholics as SATAN, the Grand Master of the "Witches Sabbath," the central figure of their nocturnal orgies? Why, simply *Pan* or NATURE.

merable legends cluster, partial translations of, or commentaries, eternally renewed under a thousand different forms, on the great truth. At times these ingenious fables group themselves harmoniously together forming a grand epic poem, which gives its character to an entire epoch, without the crowd being able to explain how or why this is so. It is thus that the myth of the Fleece of Gold sums up, while veiling them, the hermetic and magical dogmas of Orpheus, and if we only turn back as far as the mystical poesy of Greece, it is that the sanctuaries of Egypt and India overpower us, as it were, with their profusion and leave us bewildered where to choose in the midst of so much wealth, and that we are impatient to speak of the legend of Thebes, that terrible synthesis of all dogma, present, past and future, that, so to speak, infinite fable which, like the god of Orpheus, touches the two ends of the cycle of human life. How passing strange! The seven gates of Thebes, defended and attacked by seven chiefs who have sworn upon the blood of victims, signify precisely the same as the seven seals of the sacred book, explained by seven genii and attacked by a seven-headed monster, after it has been opened by a Lamb living, though immolated, in the allegorical Revelation of St. John! The mysterious origin of Œdipus, found hanging like a bleeding fruit on a tree of Cytheron, recalls the symbols of Moses and the stories of Genesis. He fights against his father and kills him without knowing him; dread prophecy of the blind emancipation of reason, without science; then he comes to the sphynx, the sphynx, *the* symbol of symbols, eternal enigma to the common herd, pedestal of granite to the science of sages, the devouring and silent monster which in its unchanging form expresses the unique dogma of the great universal mystery. How does the tetrad change into the binad and explain itself in the triad? In other words, more emblematic and more popular, what animal has four feet in the morning, two at noon and three in the evening? Philosophically speaking, how does the dogma of the elementary forces produce the dualism of Zoroaster, and sum itself up in the Triad of Pythagoras and Plato?[1] What is the innermost signification *(raison dernière)* of these allegories and numbers, what the key word *(dernier mot)* of all symbolisms? Œdipus replies with one simple terrible word, which kills the sphynx and makes the guesser of the riddle king of Thebes; the answer to the riddle is, MAN! Unhappy mortal, he saw too much, but not sufficiently clearly, and soon he must expiate his fatal but imperfect clairvoyance, by a self-inflicted blindness, and disappear in the midst of a storm, as must disappear all civilizations which guess, without understanding its entire bearing and mystery, the answer to the sphynx's riddle. All is symbolic and

[1] By "the dogma of elementary forces" Eliphas Levi means "spirit" and "matter," allegorized by Zoroaster, for the common herd, into Ormazd and Ahriman, the prototype of the Christian "God" and "Devil"; and epitomized and summed up by the philosophy of Occult Science in the "Human Triad" (Body, Soul, Spirit—the two poles and the "middle nature" of man), the perfect *microcosm* of the ONE Universal Macrocosm or Universe. In the *Khordah-Avesta* the Zoroastrian *dualism* is contradicted:—"Who art thou, O fair being?" inquires the disembodied soul of one who stands at the gates of its Paradise. "I am, O Soul, thy good and pure actions . . . thy law, thy angel, *and thy God.*"

transcendental in this gigantic Epic of Human destiny. The two hostile brothers express the second part of the great mystery divinely completed by the sacrifice of Antigone; then the war, the last war; the hostile brothers killed one by the other; Capaneus killed by the lightning he defied, Amphiräus devoured by the Earth, are equally allegories which by their truth and grandeur fill with astonishment all who realize their triple Hieratic signification.

. . . . . .

The sacred book of ancient initiation was not ignored by Homer; who traces the plan and the leading figures on the shield of Achilles, with minute precision. But the graceful fictions of Homer seem to make us soon forget the simple and abstract truths of primitive religion. Man turns to the form and leaves in oblivion the idea; the signs as they increase in number loose their power, and magic herself at this period grows corrupt and sinks, with the sorcerers of Thessaly, into the most profane enchantments. The crime of Œdipus has borne its fruits of Death, and the science of Good and Evil raises evil to a sacrilegious God-ship. Men tired of the light hide themselves in the shadow of the bodily substance; the dream of the void that God fills seems soon to them greater than God himself, and Hell is created.

When in this work we make use of those sacred words, God, Heaven, Hell, let it be understood once for all that the meaning we attach to them is as distinct from that accepted by the outside world, as is the initiation from common thought. For us God is the Azot of the sages, the efficient and final principle of the GREAT WORK.[1]

. . . . . .

Let us return to the fable of Œdipus. The crime of the King of Thebes lies not in having understood the sphynx, but in having destroyed the rod *(le fléau*=flail) of Thebes, without being sufficiently pure to complete the expiation in the name of its people; soon the plague avenges the death of the sphynx, and the King of Thebes, forced to abdicate, sacrifices himself to the terrible manes of the monster which is more living and devouring than ever now that it has passed from the realms of Form into those of the Idea. Œdipus has seen what man is, and he tears out his eyes so as to avoid seeing what God is.[2] He has divulged one-half of the great magic secret, and to save his people he must carry with him to exile and to the grave the other half of the terrible secret.

After the colossal fable of Œdipus we meet with the graceful poem of Psyche, of which Apuleus is certainly not the inventor. The great magical secret here reappears under the guise of the mysterious marriage between a God and a feeble girl abandoned, alone and naked, on a rock. Psyche must remain ignorant of the

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[1] The *Seventh* State of matter—Life. The *Fire* and *Light* of the "Astral Virgin" may be studied by the Hindus in the Fire and Light of Akasa.

[2] . . . "to avoid seeing what God is"—*i. e.*, seeing that God is but man and *vice versa*—when he is not the "lining" of God—the Devil. We know of many who prefer voluntary and life-long blindness to plain, sober truth and fact.

secret of her ideal Royalty, and if she looks at her husband she loses him.[1] Apuleus here gives a commentary on, and an interpretation of the allegories of Moses, but the Elohim of Israel and the gods of Apuleus, did not both equally issue from the sanctuaries of Memphis and Thebes? Psyche is the sister of Eve, or rather Eve spiritualized. Both desire to know and forfeit innocence to gain the honour of the trial. Both deserve to descend into Hell,—the one to bring thence the old box of Pandora, the other there to seek and there to crush the head of the old serpent, which is the symbol of time and of evil. Both commit the crime that in the old times, Prometheus, and in the Christian legend, Lucifer, have to expiate, the one delivered the other subjected by Hercules and by the Saviour.

The great magical secret is therefore the lamp and the dagger of Psyche, the apple of Eve, the sacred fire stolen by Prometheus, and the burning scepter of Lucifer, but it is also the holy cross of the Redeemer. To know enough of it to divulge or misuse it, is to deserve all punishments; to know it as it should be known, *to use and hide it* is to be Master of the Absolute.[2]

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[1] Cupid, the *god,* is the seventh principle or the Brahm of the Vedantin, and Psyche is its vehicle, the sixth or spiritual soul. As soon as she feels herself distinct from her "consort"—and sees him—she loses him. Study the "Heresy of Individuality"—and you will understand.

[2] In the Christian legend, the "Redeemer" is the "Initiator" who offers his life, in sacrifice for the privilege of teaching his disciples some great truths. He, who unriddles the Christian sphynx, "becomes the Master of the Absolute" for the simple reason that the greatest mystery of *all* the ancient initiations,—past, present and future—is made plain and divulged to him. Those who accept the allegory *literally,* will remain blind all their life and those, who divulge it to the ignorant masses, deserve punishment for their want of discretion in seeking to "feed pigs with pearls." The *Theosophist,*—read but by the intelligent who, when they understand it, prove that they deserve as much of the secret knowledge as can be given them,—is permitted to throw out a hint. Let him, who would fathom the mystery of the allegory of both Sphynx and Cross, study the modes of initiation of the Egyptians, Chaldeans, ancient Jews, Hindus, etc. And then we will find what the word "Atonement"—far older than Christianity—meant, as also "the Baptism of Blood." At the last moment of the Supreme Initiation, when the Initiator had divulged the last mysterious word, either the Hierophant or the "newly-born," *the worthier of the two,* had to die, since two Adepts of *equal* power must not live, and he, *who is perfect,* has no room on earth. Eliphas Levi hints at the mystery in his volumes without explaining it. Yet he speaks of Moses who dies—mysteriously disappears from the top of Mount Pisgah after he had "laid his hands" upon the initiated Aaron, of Jesus who dies for the disciple "whom he loved," John the author of the Apocalypse, and of John the Baptist—the last of the real *Nazars* of the Old Testament (see *Isis,* Vol. II, p. 132), who, in the incomplete, contradictory and tortured Gospel accounts, is made to die later through Herodiaadi's whim, and, in the *secret* Kabalistic documents of the Nabatheans, to offer himself as an expiatory victim after "baptizing" (*i. e.,* initiating) his chosen successor in the mystic Jordan. In these documents, after the initiaton, *Aba,* the Father, becomes the Son, and the Son succeeds the Father and becomes *Father and Son* at the same time, inspired by Sophia Achamoth (secret wisdom) transformed later on into the Holy Ghost. But this successor of John the Baptist was not Jesus, the Nazarenes say. But of this anon. To this day, the initiation *beyond* the Himalayas is followed by *temporary* death (from three to six months) of the disciple, often that of the Initator; but the Buddhists do not spill blood, for they have a horror of it, knowing that blood attracts "evil powers." At the initiation of the Chhinnamasta Tantrikas (from *chhinna* "severed" and *masta* "head"—the Goddess Chhinnamasta being represented with a decapitated head), the *Tantrik Shastras* say that, as soon as the Adept has reached the highest degree of perfection, he has to initiate his successor and—die, offering his blood as an atonement for the sins of his brothers. He must "cut off his own head with the right hand, holding it in the left." Three streams of blood gush out from the headless trunk. One of these is directed *into the mouth* of the decapitated head (" . . . my blood is drink indeed"—the injunction in John that so shocked the disciples); the other is directed toward the earth as an offering of the pure, sinless blood to mother Earth; and the third gushes toward heaven as a witness for the sacrifice of "self-immolation." Now, this has a profound Occult significance which is known only to the initiated; nothing like truth is explained by the Christian dogma, and imperfectly as they have defined, the *quasi inspired* "Authors of the *Perfect Way*" reveal the truth far nearer than any of the Christian commentators.

All is comprehended in one word, and in one word of four letters; it is the Tetragram of the Hebrews, the Azot of the alchemists, the Thot of the gipseys, and the Taro of the Kabalists. This word expressed in so many words *means God for the common herd*, man for the Philosopher, and gives to Adepts the crowning word of human science and the key to divine power, but he alone knows how to use it, who realizes the necessity of never revealing it. If Œdipus, instead of causing the sphynx to die, had tamed and harnessed her to his chariot when entering Thebes, he would have been king without incest, without calamities, without exile. Had Psyche by submission and caresses persuaded Love to reveal himself to her, she need never have lost him. Love is one of the mythological images of the great secret and the great agent, because he expresses at the same time an action and a passion, a void and a fulness, an arrow and a wound. Initiates ought to understand me; and on account of the vulgar one must not say too much.

. . . . . .

The Bible with all the allegories it contains, expresses only very imperfectly and obscurely the religious science of the Hebrews. The book of which we have spoken and whose hieratic figures we shall later explain, this book called by William Postel the Genesis of Enoch, certainly existed before Moses and the prophets, whose doctrine, identical in essentials with that of the ancient Egyptians, had also its exotericism and its veils. When Moses spoke to the people, says allegorically the sacred book, he put a veil over his face, but he removed this veil when he spoke to God.[1]

. . . . . .

These books were only written to preserve tradition, and they were written in symbols unintelligible to the profane. Besides the Pentateuch and the poetry of the Prophets were only elementary works of doctrine, ethics and liturgy; the true secret and traditional Philosophy was not written till later and under veils still less transparent. It is thus that a second Bible originated, unknown or rather uncomprehended by Christians; a collection, say they, of monstrous absurdities (and on this point believers and unbelievers confounded in a common ignorance are at one); a monument, say we, in which is collected the most sublime efforts and imaginings to which the genii of philosophy and religion have ever attained; a treasure surrounded by thorns; a diamond concealed in a coarse dull stone;—our readers will have already guessed that we refer to the Talmud.

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One is struck with admiration on penetrating into the sanctuary of the Kabala with a doctrine so logical, so simple, and at the same time so absolute. The necessary union of signs and ideas, the consecration of the most fundamental realities by the primitive characters; the trinity of words, letters and numbers; a philosophy

[1] Or his Seventh Principle.

simple as the alphabet, profound and infinite as the word; theorems more complete and luminous than those of Pythagoras; a theology one can sum up on one's fingers; an infinity which may be held in the hollow of a baby's hand; ten cyphers, twenty-two letters, a triangle, a square, and a circle complete the elements of the Kabala. They are the fundamental principles of the written Word; the reflection of the spoken Word, which created the world.

All truly dogmatic religions have issued from and return to the Kabala; all that is scientific or grand in the religious dreams of all the *illuminati,* Jacob Boehme, Swedenborg, Saint Martin, &c., has been borrowed from the Kabala; all masonic associations owe to it their secrets and their symbols. The Kabala consecrates alone the alliance of the universal Reason and the divine Word; it establishes by the counterpoise of two forces, opposed in appearance, the eternal balance of existence; it alone reconciles reason with faith, power with liberty, science with mystery; it holds the keys of the present, the past, and the future.

LOST SOULS*

In several writings I have noticed belief in lost souls. If such belief be correct how can that passage of Arnold's in the Light of Asia, *which ends with this, be true: "*All *will reach the sunlit snow"; and also the thought of Nirvana?*

W. Q. Judge.—The two statements can be true. The quotation is simply from Mr. Arnold's words, and he is not a religious authority at all. Again "all will reach" is not defined. All what? Is it all souls, or all atoms, or all monads? And in what way, or as what, will "all reach the thought of Nirvana" did Buddha teach? They could all reach it even were some of them lost to individual consciousness by being absorbed into some of the others. Arnold's work does not decide such questions; it is popular. If you will read discussions of the priests of Buddha almost immediately after his death you will find many things to contradict present views of what was taught by Buddha. There is one long discussion, a report of which is in the Royal Asiatic Society's archives, upon Individuality, in which the priests who knew Buddha or his friends decided that there is no Individuality. Hence it is not very important to decide about Mr. Arnold's verses. The subject of lost souls is treated in theosophical literature slightly and is held by many to be true. But one must then be careful and accurate in the use of terms and be sure to decide what is called soul. The "several writings" referred to should be quoted as has been asked in the FORUM notice.

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* This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* of September, 1895. The title used is our own.—[ED. THEOSOPHY.]

AROUND THE TABLE

IT was a welcome diversion to have Student's teacher friend in to dinner this evening. Big Brother is not yet over the "glooms" from the last election, and really, you know, there are times when even our best friends won't stand for chaffing. Big Brother sees our noble U. S. A. going "straight to the dogs", nor has he yet the philosophy which can contemplate the picture of gathering up the fragments into a simpler and far better mechanism, than that now running with halts and squeaks and moans, until it can run no more. But the little Teacher, who reminds us of nothing more than a merry Robin Red-breast, with her glowing cheeks, bright eyes, and a saucy tilt of her head as she waits for an answer to her busy questionings, very nearly sent him back to the "glooms" again by wishing, *à propos* of a recent novel, that she had lived in the "days of '76".

"Yes," muttered Big Brother, "when there were patriots who fought for a principle!"

Oh, it's quite no use to tell him times weren't so different then —that George Washington and his poor army were miserably supported, that the self-sacrificing patriots were few then as now; then, as now, selfish considerations usurped attention before human freedom! He can see only the now, when politics, not policies, are in the place of power; when we are forced to skulk behind a selfish "Peace", and a still more selfish "Neutrality", instead of taking a bold stand in defense of human rights the world over. The rest of the Family are inclined to be more patient, since Mentor, the other evening, said something like this:

"It may well be that our present forms and methods shall fail to sustain our unity, as a people, and with our present commercial ideas, our civilization be doomed to failure. But I believe the lines already have been traced, and the work begun, which must eventually bring about a truer and more glorious Republic. It may also be that the true patriots at heart are helping to prevent catastrophe, while urging on a new order of the ages in higher and better ideals."

It was Student who established a more peaceful current again. She develops an unlooked-for sprightliness, in Spinster's absence, and knowing that Teacher is inclined to peck around the subject of reincarnation, without really swallowing even the least morsel, she hit at poor Teacher squarely:

"You'd live in the days of '76, would you, Teacher dear? But how do you know you were not living then? How comes it, I wonder, that you so 'adore' Patrick Henry, and that you just as enthusiastically 'hate' Thomas Jefferson! Prove to me instantly that you did not live then!"

"Help, help!" cried Teacher, in mock distress. "But if I did live then, I don't remember now! You will have to show me how

I can remember my past lives,—so as to recognize my friends, and especially my enemies, when I meet them," (Teacher can't have had an enemy for at least three incarnations) "before I shall take the back seat with becoming modesty."

"Far be it from me," said Student, with a twinkle showing through her glasses, "to say, that if you weren't a person of very bad habits, you would have known 'how,' long ago!"

Even Teacher looked startled at that, and turned a little appealingly to Big Brother, despite her highly emancipated sex.

"Oh, but I mean it!" Student went on relentlessly. "I know you can set yourself, as you think, one-pointedly at many tasks, but during the performance, how many times has your mind flown a thousand miles away, lighting first on an unpleasant thing, and then on a pleasant thing, until you have to bring yourself back with a jerk to reality?"

"Guilty! *Peccavi,*" murmured Teacher.

"So say we all," Mother exclaimed feelingly, "more's the pity!"

"Now that your bad habits are acknowledged," said Student, retiring gracefully where she must soon have floundered, "I'll leave it to Mentor to show you how to substitute good habits for the bad ones, which now keep you from the memory of past lives."

Teacher brightened perceptibly, for even she knows it is only Mentor who can go into the heart of a subject, and make us forget even our ignorance; it's, someway, as if he really *knows,* and for the time he is speaking, we actually share in his knowledge.

"The substitution of a good quality for a bad one is the greatest miracle there is, an old Sufi once said," began Mentor gently, "and that qualities grow out of habits, we very well know. The habit of letting our minds wander purposelessly from one circumstance to another, from one effect to another, from one condition to another, swayed by personal liking and disliking, is responsible for an absolute inability to get into the current of our own spiritual nature. The habit exists in default of a permanent basis of mind, from which to think and act. We must achieve a permanent basis before the 'one pointedness', which can alone look back over our countless pasts, is possible. But it sounds very simple—the statement that the only permanent basis, from which the mind can properly move in any and all directions, *is a realization of the essential spiritual nature of all beings!* People think it so obvious as to have no real meaning for them; yet were they to try out that basis for only a few days, they would discover it called for constant determination and ceaseless effort; with further persistence, they would begin to sense a 'miracle' at work."

"Are we to infer, Mentor," questioned Teacher eagerly, "that if we were to put our minds one-pointedly on gaining knowledge of past lives, the memory would come?"

"Yes, but remember that this memory is not what is called our brain memory: it is that of the real inner Man whose nature is

spiritual rather than physical. It can be connected with our brain functions only by affirming and assuming our permanent spiritual nature, and acting in waking hours upon that basis. Immediately there arises responsibility for our thoughts, words and deeds, since they affect others for good or evil; then naturally follows gentle, discriminating service in every direction. So the powers and faculties of body and mind are attuned to the powers, faculties, and memories of the inner self."

Little Teacher was serious at last.

"Why, it's so much deeper and bigger than I've ever sensed it, Mentor. And it's logical, too—" she added, reflectively.

"I'll give you this much, for a pointer though, Miss Teacher," grinned Big Brother. "If you are taking that tack in earnest, there's an awful lot of trouble in store for you!"

"Don't let him frighten you, Teacher!" Mother hastened to say. "He is just thinking of his own stock-accounting! Besides, many of his most admired heroes and friends have failed to stand the acid test of this selfless philosophy."

"Oh, then, 'one-pointedness' is 'living the life', as Student often calls it?"

"Yes; and the wrench from the personal to the universal viewpoint is not unaccompanied by moans," added Student with eloquence. "If it were only the Ten Commandments we had to follow, we'd be fine folks! For they don't say anything about self-assertion, fault-finding, petty flashes of temper, condemnations, resentments, vanities, and insincerities!"

"Why, but it seems to me a person would be perfectly stupid without those ordinary human faults! I'd rather a person were *wicked,* than stupid!" said Teacher, tossing her pretty head.

"I almost agree with you there," Mentor unexpectedly answered. "A force turned to wickedness *can* be directed equally to good; but what can be done where there is no force at all? Once obstacles in a forceful nature are removed and rightly directed, untold beneficence flows; but it is not recorded that great wisdom gained on the spiritual basis was ever a concomitant of stupidity. In fact, clear-seeingness is the direct opposite of stupidity."

Student's eyes showed luminous behind her glasses, as she spoke softly:

"No, it couldn't be 'stupid' to be impersonal—like the sunshine, like the breeze from a field of new-mown hay, like the dew, refreshing the gardens—and yet, *knowing* its own beneficence! What bliss could compare with being one like that?"

Then the door clicked, and Doctor and Spinster came in together bringing the world with them.

"Some new music to-night. I command you to adjourn without delay!" said Spinster, crooking arms with Teacher and drawing us all after her with a smile.

THE STREAM OF THOUGHT AND QUERIES*

I.

I HAVE watched the stream of thought, the battalions of questions pouring along the channels that reach out from *The Path*, and am asked to put a few on these pages with some answers.

WHAT IS RESIGNATION?

"In what way are we to understand this word, as it is used, for instance, on p. 35 of May Path? If it is used in a special sense, that should be made clear."

This word was not used in a special sense. Theosophists should strive not to strain speech or specially allot terms. The English language has quite enough words to meet most of our present wants. The intention was to give the deepest meaning possible to the term. *Resignation* was used in the sense of a total mental resignation, not a mere appearance or pretence. We must do as commanded by Krishna, resign all interest in the event of things, and be able to say that any event whatever that comes to us is our just due. This is perfect resignation: it is difficult and yet easy to reach. We reach it by reflecting that the object of the soul is union with the Supreme Soul, and that all our desires grow out of our bodily nature alone. It is really the first step; as the author in the May Path said, it is the one seldom thought of by students.

IS KARMA ONLY PUNISHMENT?

Karma is action. The law of Karma operates to bring about rewards as well as punishment. The man who is now enjoying a life of ease and wealth has obtained it through Karma; the sage who has attained to great knowledge and power reached them through Karma; the disciple drinking the bitter drops from the cup of failure mixed the draught himself through Karma; Buddha's great disciple Magallana—greater than any other—was suddenly killed, apparently in the height of his usefulness, by robbers: it was Karma; the happy mother seeing all her children respected and virtuous dies the favorite of Karma, while her miserable sister living a life of shame in the same city curses God by her life because she knows not that it is Karma. The world itself rolls on in its orbit, carried further and further with the sun in his greater orbit, and grows old through the cycles, changes its appearance, and comes under laws and states of matter undreamed of by us: it is the Karma of the world; soon or late, even while revolving

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* This article was first printed by Wm. Q. Judge in *The Path* for August, 1889.

in its orbit, it will slowly move its poles and carry the cold band of ice to where now are summer scenes,—the Karma of the world and its inhabitants.

How then shall Karma be applied only to reward or punishment, when its sweep is so vast, its power so tremendous?

PICTURES AND SYMBOLS IN THE ASTRAL LIGHT.

"I have seen pictures and symbols of wonderful beauty in the Astral Light. A beautiful face surrounded with light . . . a head with wings which soon seemed to sink into my brain. Were these seen through the action of manas and buddhi?"

I do not think so. These beautiful things belong to a lower plane and are seen by several senses and departments of senses. Many different causes might have produced them. To-day you might see the face of a woman or a child whom you will not meet for the next ten years and have never yet seen; or a long-forgotten and slightly-noticed object in the past of the present life may be suddenly opened to clairvoyant sight; again, there may be deeply laid in your nature mental deposits from long past lives, and these may tinge your visions. I cannot answer individual cases; such is the work of a vulgar fortune teller. Each one must with patience study his own experience through many years, carefully noting and verifying and eliminating as time goes on. Each person who has clairvoyance has his or her own special phase—and there are millions of phases; hence five separate clairvoyants may see five different pictures or symbols, all produced by one and the same cause; or four of them may see four different pictures while the fifth sees the result of a combination of his own with the other four phases.

HOW DID THE SYMBOLS GET INTO THE ASTRAL LIGHT?

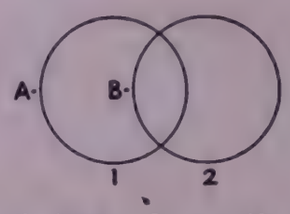
The world is so old that man's acts and thoughts for many millions of years have stamped the Astral Light full of pictures. But the Astral Light itself has cycles, tides, and changes, so those must be allowed for; it is useless to try to explain this, but in the changing of the cycles the symbols sometimes are mixed and interblended. When a class of elementals is fully developed and ready to run its appointed course from the beginning of an Age, there is a symbol for it that can be used until the complete decadence or extinction of that class, but at the change of certain cycles the symbol ceases to have power because that to which it once applied has altered and we know not the new symbol. You ask to know more about these symbols? It is not useful or necessary.

ABOUT THE CYCLES.

"I have heard and read much about cycles and their changes. I believe in cyclic law, and in the greater and lesser cycles, although

I know them not. But are the cycles definite in limit, or are they shadowy?"

Much that has been said on this subject is vague except as regards the number of years included in certain cycles. The lunar cycle and some others are known, but it is well to clear up some of the shadows. Many persons think of one cycle beginning, say today, just as another has ended. This, however, is not correct, for the cycles overlap each other, and before one has really closed another has begun. The best way to understand it is to draw two circles intersecting each other thus.

Now No. 1 

is ending with No. 2.

Call the beginning of No. 2 at B, and it is seen that it had its inception while No. 1 was finishing. The real point of ending for one and commencement for the other is probably at a point found by drawing a line through where the circles touch at top and bottom, and let the spaces on either side of that line be called the dawn and twilight.

Then, again, there are some important cycles which begin and end wholly within the limits of larger ones, and, in fact, it is these smaller cycles that we notice most, for they are more quickly felt. All of this relates to physical cycles; there are others of a higher and more spiritual nature very difficult to trace and comprehend. It may be partially understood by any one who has observed a man working for several years at some occupation in itself not particularly elevating, but who at the end of the period has altered his mental attitude in such a degree as to vastly change his entire life and development. In his case the occupation represented a cycle of debasement or expiation, and all the while another cycle of a higher character was running its course in his mental and moral nature quite unknown to anyone else and perhaps also to himself. There are also great cosmic cycles that proceed slowly to our comprehension because they cover such stupendous periods, but they powerfully affect mankind and can only be faintly imagined by students.

The ancient Egyptian civilization illustrates the power of one of the greater cycles long since run down. That brilliant civilization rolled on through a vast stretch of years with no appearance of diminishing glory, but gradually the change took place. We can imagine the hopeless and frantic efforts of her sages to counteract the decay. But they were powerless, and Egypt gradually sank to the place where we find her blazing in the records so far discovered and yet then in her decline; and at last all that remains are sand heaps and degraded ignorant Copts.

But the sweep of that mighty cycle merely moved on to other spheres, and when Earth again meets the same impulse the old civilization will return, the old force revive within a better body.

To me the cyclic laws are full of hope and eminently just.

ABOUT BLACK AND WHITE MAGICIANS.

"How is one to recognize a black magician, and how to treat such an one?"

It has been well said by H. P. Blavatsky that "each one has a potential black magician within." The black magician is the fruit and perfection of selfishness; selfishness is the triumph of the lower nature. The black magician is the opposite pole in human development to the white Adept, and the latter is the fruit and perfection of the highest qualities in man conjoined with entire communion with spirit; this is the triumph of all that is best in the human being; it is the conscious union with the divine. The black magician stands for self alone, and therefore for discord, separation, and destruction; the white one is the embodiment of union, harmony, and love. In the words of *Bhagavad-Gita* the white adept "is the perfection of spiritual cultivation," and it must follow that the black one is the perfection of material cultivation. In this question, "black" represents self and "white" the spiritual whole.

The query then arises, "Why are there now only white magicians and merely embryo black ones?" We think there are but few black adepts existing today, but of the white school there are many. The age and the cycle have not yet come to that point where the black magician has blossomed, and it is easy to understand why there are perfect white ones. The question is answered in *Bhagavad-Gita* where it says, "At the night of Brahma the Jivanmukhtas are not absorbed nor destroyed, but all others are; and at the coming forth of the new creation those Jivanmukhtas (white adepts) come forth intact and conscious."[1] This means that at the preceding pralaya—or dissolution—all the black adepts were destroyed; and as now but the first 5,000 years of Kali Yuga have elapsed, there has not yet been time to evolve enough full black magicians to make a sensible impression upon us. The first part of the question, therefore,—"How are we to know a black magician"—is premature.

Each one of us may become a black magician if we let selfishness have its course, and hence we should ask ourselves, "How may we prevent the possibility of our becoming black magicians in some future age?"

As to the latter part of the question regarding the treatment to be accorded to these as yet mythical beings, it also is very far ahead of time. If such an adept were to appear to you now, he would laugh your threats to scorn. But the sole and sovereign protection against such things and persons is a pure heart and right motive.

HADJI ERINN.

[1] A free translation.

CHELAS*

NOTWITHSTANDING the many articles which have appeared in this magazine upon the above subject, much misunderstanding and many false views seem still to prevail.

What are Chelas, and what are their powers? Have they faults, and in what particular are they different from people who are not Chelas? Is every word uttered by a Chela to be taken as gospel truth?

These questions arise because many persons have entertained very absurd views for a time about Chelas, and when it was found that those views should be changed, the reaction has been in several cases quite violent.

The word "Chela" simply means *a disciple;* but it has become crystallized in the literature of Theosophy, and has, in different minds, as many different definitions as the word "God" itself. Some persons have gone so far as to say that when a man is a Chela he is at once put upon a plane when each word that he may unfortunately utter is taken down as *ex cathedra,* and he is not allowed the poor privilege of talking like an ordinary person. If it be found out that any such utterance was on his own account and responsibility, he is charged with having misled his hearers.

Now this wrong idea must be corrected once for all. There are Chelas and Chelas, just as there are MAHATMAS and MAHATMAS. There are MAHATMAS in fact who are themselves the Chelas of those who are higher yet. But no one, for an instant, would confound a Chela who has just begun his troublous journey with that greater Chela who is a MAHATMA.

In fact the Chela is an unfortunate man who has entered upon "a path not manifest," and Krishna says that "that is the most difficult path."

Instead of being the constant mouthpiece of his Guru, he finds himself left more alone in the world than those who are not Chelas, and his path is surrounded by dangers which would appall many an aspirant, were they depicted in natural colors, so that instead of accepting his Guru and passing an entrance examination with a view to becoming Bachelor of the Art of Occultism under his master's constant and friendly guidance, he really forces his way into a guarded enclosure, and has from that moment to fight and conquer—or die. Instead of accepting he has to be worthy of acceptance. Nor must he offer himself. One of the Mahatmas has, within the year, written—"Never thrust yourself upon us for Chelaship; wait until it descends upon you."

And having been accepted as a Chela, it is not true that he is merely the instrument of his Guru. He speaks as ordinary men then as before, and it is only when the master sends by means of

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* This article was first printed by H. P. Blavatsky in *The Theosophist* for October, 1884.

the Chela's Magnetism an actual written letter, that the lookers-on can say that through him a communication came.

It may happen with them, as it does with any author occasionally, that they evolve either true or beautiful utterances, but it must not be therefore concluded that during that utterance the Guru was speaking through the Chela. If there was the germ of a good thought in the mind, the Guru's influence, like the gentle rain upon the seed, may have caused it to spring into sudden life and abnormally blossom, but that is not the master's voice. The cases in fact are rare in which the masters speak through a Chela.

The powers of Chelas vary with their progress; and every one should know that if a Chela has any "powers," he is not permitted to use them save in rare and exceptional cases, and never may he boast of their possession. So it must follow that those who are only beginners have no more or greater power than an ordinary man. Indeed the goal set before the Chela is not the acquisition of psychological power; his chief task is to divest himself of that overmastering sense of personality which is the thick veil that hides from sight our immortal part—the real man. So long as he allows this feeling to remain, just so long will he be fixed at the very door of Occultism, unable to proceed further.

Sentimentality then, is not the equipment for a Chela. His work is hard, his road stony, the end far away. With sentimentality merely he will not advance at all. Is he waiting for the master to bid him show his courage by precipitating himself from a precipice, or by braving the cold Himalayan steeps? False hope; they will not call him thus. And so, as he is not to clothe himself in sentiment, the public must not, when they wish to consider him, throw a false veil of sentimentality over all his actions and words.

Let us therefore, henceforth, see a little more discrimination used in looking at Chelas.

QUESTION ABOUT HYPNOTISM*

Sometimes a hypnotist makes his subject blind to some of the objects before him while he is able to see others. How is this phenomenon explained?

William Q. Judge.—Doubts have been raised as to whether this was ever done. But taking it for granted, man is a *thinker* only and sees nothing but ideas. Hence if the idea of any object is inhibited, as in mesmerism, he will not see the idea of the subject and hence is said "not to see it." His bodily senses and himself being disjointed, the operator imposes his own mind and inhibits ideas.

* This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* for January, 1896. The title used is our own. [Ed. Theosophy.]

ANSWERS TO QUESTIONERS

Question—What is the strict meaning of the word "Occultism" as a subject different from Theosophy—does it mean a specialized branch of the Universal Wisdom, such as would refer to the workings of Laws in the "Finer Forces of Nature"—what we would educationally call Natural Law as in geometry, physics, natural philosophy and so forth.

Answer—Perhaps we can best answer you by quoting statements of H. P. Blavatsky in the "Theosophical Glossary". In regard to Theosophy, she says:

THEOSOPHIA *(Gr.)*. Wisdom-religion, or "Divine Wisdom". The substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being. In its practical bearing, Theosophy is purely *divine ethics;* the definitions in dictionaries are pure nonsense, based on religious prejudice and ignorance of the true spirit of the early Rosicrucians and mediæval philosophers who called themselves Theosophists.

THEOSOPHISTS. A name by which many mystics at various periods of history have called themselves. The Neo-Platonists of Alexandria were Theosophists; the Alchemists and Kabbalists during the mediæval ages were likewise so called, also the Martinists, the Quietists, and other kinds of mystics, whether acting independently or incorporated in a brotherhood or society. All real lovers of divine Wisdom and Truth had, and have, a right to the name, rather than those who, appropriating the qualification, live lives or perform actions opposed to the principles of Theosophy. As described by Brother Kenneth R. Mackenzie, the Theosophists of the past centuries—"entirely speculative, and founding no schools, have still exercised a silent influence upon philosophy; and, no doubt, when the time arrives, many ideas thus silently propounded may yet give new directions to human thought. One of the ways in which these doctrines have obtained not only authority, but power, has been among certain enthusiasts in the higher degrees of Masonry. This power has, however, to a great degree died with the founders, and modern Freemasonry contains few traces of theosophic influence. However accurate and beautiful some of the ideas of Swedenborg, Pernetty, Paschalis, Saint Martin, Marconis, Ragon, and Chastanier may have been, they have but little direct influence on society." This is true of the Theosophists of the last three centuries, but not of the later ones. For the Theosophists of the current century have already visibly impressed themselves on modern literature, and introduced the desire and craving for some philosophy in place of the blind dogmatic faith of yore, among the most intelligent portions of human-kind. Such is the difference between past and modern THEOSOPHY.

Now in regard to Occultism, we will quote again from the "Theosophical Glossary" as follows:

OCCULT SCIENCES. The science of the secrets of nature—physical and psychic, mental and spiritual; called Hermetic and Esoteric Sciences. In the West, the Kabbalah may be named; in the East, mysticism, magic, and Yoga philosophy, which latter is often referred to by the Chelas in India as the *seventh* "Darshana" (school of philosophy), there being only *six* Darshanas in India known to the world of the profane. These sciences are, and have been for ages, hidden from the vulgar for the very good reason that they would never be appreciated by the selfish educated classes, nor understood by the uneducated; whilst the former might misuse them for their own profit, and thus turn the divine science into *black magic*. It is often brought forward as an accusation against the Esoteric philosophy and the Kabbalah, that their literature is full of "a barbarous and meaningless jargon" unintelligible to the ordinary mind. But do not *exact* Sciences—medicine, physiology, chemistry, and the rest—do the same. Do not official Scientists equally veil their facts and discoveries with a newly coined and most barbarous Græco-Latin terminology? As justly remarked by our late brother, Kenneth Mackenzie—"To juggle thus with words, when the facts are so simple, is the art of the scientists of the present time, in striking contrast to those of the XVIIth century, who called spades spades, and not 'agricultural implements'." Moreover, whilst their facts would be as simple and as comprehensible if rendered in ordinary language, the facts of Occult Science are of so abstruse a nature, that in most cases no words exist in European languages to express them; in addition to which our "jargon" is a *double* necessity—*(a)* for the purpose of describing clearly these *facts* to him who is versed in the Occult terminology; and *(b)* to conceal them from the profane.

OCCULTIST. One who studies the various branches of occult science. The term is used by the French Kabbalists (See Eliphas Levi's works). Occultism embraces the whole range of psychological, physiological, cosmical, physical, and spiritual phenomena. From the word *occultus* hidden or secret. It therefore applies to the study of the *Kabbalah*, astrology, alchemy, and all arcane sciences.

It is a fact that many people, including Theosophists also, confuse *Occultism* with Occult Sciences in general, "Black Art" included. Occultism is really *Atma-Vidya*, a term which is translated simply, "Knowledge of the Soul", *true Wisdom*, but which means far more. In a strict sense, in fact, Occultism and Theosophy mean the same thing, because *Theo-Sophy* means Divine Wisdom and Knowledge. Let us refer you to an article by H. P. Blavatsky entitled "Occultism vs. the Occult Arts" reprinted in THEOSOPHY for January, 1913.

Question—Referring to the article, "Occult Arts," May, 1916, issue of THEOSOPHY, page 319, a statement is made: "Arcane

science teaches that the abandonment of the living body by the soul frequently occurs, and that we encounter every day in every condition of life such living corpses. Various causes, among them overpowering fright, grief, despair, a violent attack of sickness, or excessive sensuality, may bring this about." Etc., Etc. In such case where does the flitting soul go to, and what can be its Karma for quitting its job and leaving that poor "corpse" to the mercy of other guidance; and what does that soul wish to do, apart from its duty where placed in a body?

Answer—The "soul"—in this case the entity minus his physical body—goes into *Kama Loka* where it remains until the life term of the physical body which it has left is completed. Furthermore, it continues to remain in *Kama Loka* until the thoughts and impulses engendered during its connection with its physical body in the last life have become exhausted. This may be a very long time, as we think of time. Now, *Kama Loka* is a state and not a "place". There are as many conditions in *Kama Loka* as there are in earth-life (or in *Devachan,* for that matter), and each entity makes its own conditions there, exactly suited to the causes it has set in motion in physical life. *Kama Loka* corresponds to the theological idea of "purgatory", and there are as many different kinds of "purgatories" or "hells" as there are people to make them. It is a *personal* state, just as *Devachan* is a personal state—that is, one goes into and experiences *Kama Loka* as the "Mr. Smith" or "Mrs. Jones" of the last physical life. We refer you to Mr. Judge's *Ocean of Theosophy*—the chapters relative to the after death states. The Karma of the entity who has been "startled out" of the physical frame can be easily understood from the above. Furthermore, the entity is still responsible for the further acts of the physical body it has left, and reaps the results of these when incarnating again in other physical bodies. You see, the unfortunate circumstance of the entity losing its physical instrument is due to Karma, the result of causes set in motion by the entity, in reaping what it has sown.

Question—I have encountered a few people who seemed not to have any soul, any perceptions regarding other souls, any spiritual aspirations, any affectional re-actions or any sensitiveness of any kind beyond nutrition and a little wayward vanity. What is our responsibility to such persons, and our duty towards them?

Answer—Let us be very charitable in our judgment of such—in fact, slow to judge them at all. However, there are "living soulless men and women," as H. P. Blavatsky said in Volume II of *Isis Unveiled*. On page 369 she writes, "We elbow soulless men and women at every step in life". (We refer you to that volume for additional information in this connection). It is our duty to try to understand the nature of these persons and then, through study and application of Theosophy, to do for them what conditions permit. One who possesses some knowledge and under-

standing of his fellows will attempt to aid those whom he contacts in accordance with *their* natures, always trying to aid the progress of any entity, wherever possible. One naturally would not seek out such entities as these any more than one would seek to contact the destructive side of nature. If you can aid such a one, do so; if you find you cannot, then merely leave him alone, for there is no use in wasting energy where it will do no good. In all contacts with our fellows one can remember the old advice of Prajapati to his sons: "Be restrained, be liberal, be merciful."

CORRESPONDENCE*

ASTROLOGICAL.

OVER the ambitious signature of "Magus" a correspondent asks in your July issue, "What is planetary influence and how does it act on man?" "Nemo" in his reply answers other questions but fails to answer this one.

Not being myself a Magus I will not assume to fully describe planetary influence, since to do so would lead us into realms quite beyond our comprehension. But we will get a better idea of the subject by recollecting that the ancients always considered the "ambient"—or entire heaven—at birth, as being that which affected man, and that planets were only the pointers or indices showing when and where the influence of the "ambient" would be felt. The modern astrologers, following those great leaders, but unable to grasp the enormous subject, reduced the scheme to the *influences of planets*. They have thus come to leave out, to a great extent, influences cast by powerful stars, which often produce effects not to be sought for under planets: "When such stars have rule nor wise nor fool can stay their influence." The planets were held, rightly as I think, to be only foci for "the influence of the whole ambient," having however a power of their own of a secondary nature exercisable when the ambient influence was weak.

When London was burnt a mighty star—not a planet—had rule, and Napoleon was prefigured by a star also, his fall being due in fact to the aspect of the heavens *as a whole*, and not to the ruling of Wellington's significator. A slight accident might have thrown the power of the latter out of the horary field. Similarly, the cyclic vicissitudes of this globe will not be shown by any planetary scheme, but by certain *stars* that fix the destiny of poor Earth. When they have their day and term the wise man will be unable to rule his own stars or any others.

WILLIAM Q. JUDGE.

NEW YORK, July 27th, 1888.

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* This article was first printed by H. P. Blavatsky in *Lucifer* for September, 1888.

ON THE LOOKOUT

In *Collier's* for December 2nd there appeared several articles on "The Immediate Future of Electricity." One is an article by Nikola Tesla in which he writes of future wonders to be accomplished by means of electricity, and among them mentions the following probabilities: Speaking through space without wires by a receiving device of such extraordinary sensitiveness that a current of infinitesimal value will suffice; also, the flashing of any image formed in the mind upon a screen and making it visible to a spectator at any place desired. Occult students who know something of the theory, at least, of speaking and hearing at a distance without wires or devices of any kind, would readily admit the possibility of such an invention as mentioned, especially as in such cases both sender and recipient would have but one intent, and would be using audible sound; but when the idea is entertained that it would be possible to construct a screen and by means of any electrical equipment force a projection of a mental image without the co-operation of the man who formed the image, somebody's imagination is working overtime. That which stands in the way of such an accomplishment is the fact that the man who forms any mental image, can destroy it and form another as quick as thought itself; besides, the "screen" and contemplated power do not belong to our plane of matter or to physics as we know them, but to the psychic plane of substance and consciousness, which, while they move the material world, are not necessarily controlled by it. Practical scientists would do well to study the psychology which Theosophy presents.

In the same number, Prof. Wm. S. Franklin, writing on the same subject says, "Even electrical engineering is nine-hundred and ninety-nine parts visible machinery and one part invisible action; and the invisible action, however general our conceptions of it may be, does not lead to easy understandings. It is not 'electricity' (whatever that is) that we use; it is work or energy, and the important thing about an electric generator (dynamo) is the amount of energy which is delivered by the machine in a given time." Quite so; no one generates what we call electricity mechanically; all we do is to provide conditions by means of which that universal force will act in certain ways; just as when we strike a match, we do not create fire, we only provide those conditions by which the element of fire may manifest itself in a limited way. Prof. Franklin says that it is a mistake to call electricity an "entity"; yet if we speak of a nation composed of millions of individuals as an entity, and the power and influence of that nation is recognized as such, why not accord to that "invisible action" known as electricity the same distinction? No force exists of itself, it is always a product of conscious intelligence, there being no action without an actor. It is held in the occult teachings of Theosophy that every being in the universe, high or low, is a generator of dynamic force; we simply tap this general reservoir by providing varying conditions for its manifestation and we give names to the various effects perceived.

There are indications in these articles that scientists are beginning to take account of the moral side of power and achievement. Tesla's contribution remarks that the ability to throw a mental image on a screen could be used by the evilly inclined, as well as the well-intentioned. In the face of this fact, we may well ask whither we are tending with our increased usage of the forces of nature? We cannot provide facilities in this direction for general benefit without opening the doors to an equal amount of evil; in the intensification of powers for beneficent purposes, we enlarge the field

of operation of all those who are evilly disposed, and only succeed in increasing the stress, strain and danger of human existence. It is very evident that the road to human happiness does not lie that way.

Alan Sullivan presents the following quandary: "But what, one asks, will it all lead to? Relieve the modern man and woman of physical effort and exhaustion, give them mental emancipation, make glaciers their slaves and cataracts their handmaidens, and is there not evolved a queer, pulpy person, half colloid, half Martian, a formidable intelligence, drunk with achievement and callous with power? What secrets will the universe hold for him? What wistful wonder will visit his wisdom-hardened eyes?"

There can be no doubt whatever that Man will go on harnessing the elemental forces in ever increasing degree; but for what purpose? What lasting benefit can possibly accrue from even unlimited power during one short human life? And is not humanity a collection of individuals? These questions need serious consideration by our practical scientists if their self-sacrificing efforts are not to be a total failure as a means to true happiness and real wisdom. It is not so much that power is needed, as the wisdom to use it, and the wisdom should be sought first; otherwise, the selfish lust for power and place will increase and we shall produce a humanity of Cains, each having every man's hand against him and his hand against every man, and civilization will finally go down in mutual destruction—as has happened before.

It is good to see signs of an awakening to the moral bearings of our achievements; that it is Humanity first, not its increase of powers; that while we properly increase our powers of creation, preservation and re-construction in this physical world, we must understand what we are, why we are here, and what the purpose of physical existence is, before we can use these powers constructively. With the understanding that Theosophy gives, Man can go forward "harmoniously with the cycle of nature" as Mr. Sullivan says, because being the key to it himself, he alone can produce the harmony.

General Frederick Funston, in command of the American troops on the Mexican border, has been assailed by some Baptist churchmen and clergymen because of the position said to have been taken by him when the Baptists desired to hold revival services for soldiers. The General agreed to permit the services to be held by the applying churchmen, "provided they did not tell the soldiers they were lost, and would not conduct an emotion stirring revival." By his wise and sane decision General Funston seems to have stirred up something of a hornets' nest among the "meek and lowly" followers of the gentle Jesus—of the Baptist persuasion. Why is it that the average denominational "Christian," after vainly attempting to thrust himself into the business of another, begins forthwith to attack that other, in the name of Jesus Christ, Himself the acknowledged Apostle of peace and good will? It is to utter inconsistencies like this that the desertion of the church by so many common-sense people is due.

A New York Baptist preacher, Dr. Frank M. Goodchild, is quoted in *The Sun* as saying: "Even Jesus Christ would not be allowed to preach in a camp where General Frederick Funston was in authority if He preached from the text: 'For the Son of Man is come to seek and to save that which is lost' . . . General Funston was a fine botanist and an intrepid explorer and he is a brave soldier. For his valor we must have the profoundest respect. But he goes beyond his sphere when he attempts to rule the truths of the New Testament out of the army."

Perhaps Baptist clergymen have some special edition of the teachings of Jesus which enables them to speak and act with greater knowledge than that vouchsafed to ordinary mortals; but in a somewhat intimate study of

the teachings attributed to the Nazarene, in sundry available editions of the New Testament, we have failed to discover that the Master advised revival services or authorized the man-made doctrine of eternal damnation. One might think from the increasing *familiarity* with Jesus displayed by other enterprising exponents of the Baptist creed that some special source of information is available to the elect—as, just now, a Los Angeles preacher of the "cold water" persuasion is advertising a series of sermons upon Jesus—in society, in the home, as a friend, and so on. But the Methodists, for instance, would never concede this, nor the Presbyterians, nor the Roman Catholics. Meantime General Funston has warned the Baptists against misquoting him, else their pocketbooks will suffer—which ought to be enough, in all conscience, to turn the average "Christian" of our day into a *silent* martyr.

Professor Garrett P. Serviss, popular scientist, and occasional purveyor of Knowledge to the Great American People through the medium of Mr. Hearst's noisy newspapers, writes as follows in a recent article, thereby well illustrating the illogical position into which men of science often tumble themselves by the pursuance of their remarkable habit of negation: "An atom is matter, not spirit; and the almost infinitesimal components of atoms, electrons, are likewise matter and not spirit, else science could know nothing about them." Now let us briefly analyze this statement. It assumes that Science knows nothing about spirit and *can* know nothing about it—and, incidentally, this is a tremendous admission. But it says, further, that an atom is matter, not spirit—which implies that the scientist can distinguish matter *from* spirit, so of course, he *must* know spirit, otherwise such distinguishing would be impossible for him. We leave it to any fair-minded person to say if this is not a perfectly just deduction from Professor Serviss' statement. In the course of the same article the learned writer makes this remark: "What is a spiritual force? The forces that we understand and that science defines and deals with act solely upon matter." If these forces act *on* matter, then obviously they are not matter. If they are not matter, how can the conclusion be avoided that they belong to the spiritual side as distinguished from matter? If, as the good Professor assumes, Science knows nothing, and *can* know nothing about spirit—if Science deals only with facts—how can it rightly claim to "understand" those forces which to it merely establish the facts? Since Science knows nothing about spirit, it can not even know that these very forces are *not* spiritual! By his own statements Professor Garrett makes himself and his "Science" ridiculous, and is quite ponderously unaware of it. And yet it is scientists of this type who are pleased to call the clear-cut, logical statements of the Theosophical Philosophy the "swamps of metaphysical speculation"! Small wonder that H. P. B. once selected as title for an article, "The Negators of Science"!

At the funeral services of Sir Hiram Maxim, who died November twenty-fourth, these words were said: "As for religion, he was convinced that civilization and theology no longer were compatible. He opposed all missionary work among the non-Christian peoples, and believed firmly there would be a great moral and religious upheaval in the world during the twentieth century." Just another evidence of the tremendous influence that Theosophical teachings have had, and are having, upon the real thinkers of the world—for the ideas expressed within the quotation marks above are purely Theosophical, and nothing else—whatever system of thought, or philosophy, or religion Sir Hiram Maxim may have subscribed to.

Is Venus Inhabited? a pamphlet written by Prof. C. H. Housden of the British Astronomical Society, betrays the usual addiction of the scientific

mind—much speculation proceeding from little knowledge. One never ceases to wonder at the paucity of imagination exhibited in scientific writings, for all their display of speculative tendencies. The scientist of modern days is an impeccable being, for sin, like humor, arises from the imagination, and lacking imagination, your modern scientist can neither sin nor smile. Scientific theories are as irridescent—and as evanescent—as soap-bubbles. Granted an ounce of soap, a little water, a penny pipe and a moderate exertion of the lungs, and a million bubbles can be blown—all to the amazement and delight of the onlooker. The exercise never fails in popularity, however questionable its educational value may be. Mr. Housden, as the fruit of much study and observation of the similarities and differences in the physical constitution of Venus as compared with our war-torn home of earth, reaches the conclusion that "Life is possible and probable on Venus." Atmosphere, water, clouds, light, heat, et caetera, are pondered, argued, considered and discussed to a scientific Q. E. D., all in careful accord with the definitions, axioms and postulates of an astronomical Euclid. The whole superstructure is reared on the observed facts which indicate that physical conditions on the bright evening star are not too discordant and remote from the extremes known on earth to exclude organic existences there as well as here. No more than any other respectable member of the scientific societies, does Prof. Housden venture into the pure ether of true imagination. It cannot occur to the scientific mind, astronomically or otherwise bent, that it ought to be at least conceivable that Life should flourish wherever matter may exist, whatever its state or condition; or that the fineness of the one corresponds to the texture of the other. Yet, in a way, speculations such as these of Prof. Housden, like Camille Flammarion's *Pluralité des Mondes Habités,* afford a mild measure of comfort to students of Theosophy. For they are at least a loosening of the crust of materialism, and a step in advance of that indurated theology which still sees this earth as the only inhabited centre in an otherwise dead universe. It is not to that Science which painstakingly accumulates facts through observation and experience that the Theosophist raises any question or objection. Far from it. His voice is lifted only in opposition to the dense clouds of speculation, of false reasoning and *a priori* deductions that accompany the empirical acquisition of facts, and that are unblushingly put forward, sometimes as fact itself, sometimes as the proved laws and processes of the universe, more often still as the "teachings of Science," to the bewilderment and sophistication of the lay mind, which does not observe for itself, any more than it thinks for itself, but takes everything blindly upon the authority of those who stand in the position of leaders in modern "progress." Theosophists are undyingly opposed to that Materialism which miscalls itself Science, in the same way, and for the same reasons, that they are relentlessly hostile to that dogmatic Theology which is everywhere abroad under the *alias* of Religion. Nevertheless, since scientists are primarily concerned with phenomena, which constantly recur and repeat themselves, their theories and speculations, however dense and befogging, are not fixed and hardened, but on the contrary blown away by every wind of new circumstance. Thus, occasional rifts for true inspiration are always possible to the scientific student. As witness Tyndall's declaration: "The very atoms seem instinct with desire for a higher life." And Huxley's profession: "There must be beings in this universe as much higher than man, as man is higher than a black beetle, and who take an active part in the governance of things." Or Prof. Crookes proclaiming that "the chemical atoms are qualitatively and quantitatively different and show selective affinities, no two alike, even of the same chemical element." All these are *intuitions.* They are not based on inductive reasoning, but proceed from glimpses of that universal perception which constitutes true cognition. Such flashes of genius are really true clairvoyance—direct perception, not the reflected and distorted impressions that come from any amount of empirical classifications of observed phenomena. Some day will live scientific students for

whom those "higher beings who take an active part in the governance of things" will be able to kindle these occasional sparks of intuition into a steady fire. Meantime, we cannot doubt that upon the whole body of students of nature that we collectively mean when we say "Science," there is constantly being exercised the stimulus of those "higher beings." On the day when individual students of science recognize that it is precisely to Occultism—to the directive though unseen pressure of higher beings—that every advance in scientific progress is due; on that day the study and application of the Wisdom Religion as the only true modulus, will open wide the doors and true SCIENCE become an actuality where now it is but a name. All that the science of to-day requires is a change of base; it needs reformation, not destruction. Theology, on the contrary, is hopeless. It has to be destroyed. It has in it no elements of redemption, no particle of atoning merit. Science is in its youth, or science is sick, as we may choose to describe it; but it is alive, it has growing as well as recuperative power. Dogmatic theology, on the other hand, is the foe of experience, the destroyer of mind, the enemy, implacable and unchangeable, of the freedom of the soul. It is never anything but a cerement and its only ally is death.

The December magazines carried their usual quota of fiction with "occult" *motifs*. Indeed, it seems hardly possible in these days to write a good story without turning to the occult for savor. The occult would be a lure even in the essay! In "Some Meditations of the Heart," presented by the *Atlantic* from an anonymous pen, the writer makes the occult seem very near and very natural, as her (of course, it is "her") whimsical fancy unites itself with the *feeling* of the inner life, unburdened by any desire to convince. The most creed-bound will delightedly take this gentle mystic's introspections in their artful literary form; though to the student of the Upanishads they will not seem food, so much as reminiscent flavor.

The sense of realization of the spirit in all forms of life—for, perhaps, lower forms live more in spirit than we do, who strive "to manage things" for ourselves—is the key-note struck in the beginning.

> "Last night as I was thinking intently about the spirit of God within each of us, and especially of that spirit as within myself, a curious, quite definite feeling came over me as though I had entered into another, flowered out into something wider—passed, as it were, to another plane. There was nothing strained or unnatural about it, nor was there the slightest mental confusion . . . but the point of consciousness appeared to have slipped from my head to my heart, from thought to emotion perhaps . . . every human being is a gateway into another world, a world which we enter by *walking through* ourselves; that is, by sinking deeper, and deeper into ourselves, pressing open one door of consciousness after another. . . . This world I have chosen to call the Country of the Heart . . . if we might enter in, we should not find ourselves, as here, strangers and wanderers, but spirits returned to our larger selves, in the place where we belong, unutterably and exquisitely at home."

The remembrance of nightly visits to this Country of the Heart are said to be "wiped out by the confusing surface dreams through which we pass on our way back to waking. Perhaps if we could train ourselves to *remember through* this wall of dreams, we might recapture our larger self which is there just on the other side of the wall."